egistered No. M. 4359.

THE RATIONALIST

A Weekly

for the intelligent man, devoted to a rationalistic survey of all matters of Public interest, in the economic, commercial, and literary fields.

oprietor & Editor : G. R. JOSYER, M.A., F.R.E.S.

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Engineering Education

In view of the difficulty in securing admission in the existing Engineering College, it is proposed to start another in Mysore by the name of "Sir Visvesvaraya Institute of Engineering".

Persons interested may contact the undersigned.

G. R. JOSYER, M.A. F.R.E.S
Editor, "Rationalist",
100 Feet Road, Mysore.

H. H. MUMMADI KRISHNARAJA WADIYAR
In the Prime of Life

BADEN POWELL

It was a sweet-faced Victorian woman with a tight-waisted silk dress spreading out into a graceful crinoline who first gave the late Lord Baden-Powell the idea of founding the Boy Scout movement, which to-day has a world membership of at least seven millions!

She was his mother. How proud she would have been to know that more than 35,000 Scouts from all over the world will attend a world jamboree in a 2,000-acre Warwickshire park from August 1st to 12th to celebrate the 100th anniversary of his birth and the 50th anniversary of his first experimental Scout camp on Brownsea Island, Poole, Dorset!

"My mother gave colour and fire to my life", B.P. used to say.

I hear that several of the survivors of that camp of twenty-one boys in 1907 plan to attend the Jamboree to honour the late Chief Scout's memory.

B.P.—his initials also stand for the Scouts' motto, "Be Prepared",—was one of the most versatile Britons in our history, and nearly every nation recognised his courage, vision, and his work for youth before his death in 1941, aged eighty-three.

He had been not only a scout but a soldier, spy, artist, naturalist, actor, humorist, writer and army reformer. Once, while on intelligence work in Germany, a sentry found B.P. lurking near a rifle rage, but he avoided arrest by pretending to be drunk—and provided the necessary aroma by spilling brandy over his clothes.

B.P's unquenchable optimism helped to hold Mafeking during the siege until its relief on May 17th, 1900. He organized entertainments ranging from concerts to baby shows.

During the Ashanti campaign against King Prempeh, B.P. and his troops surrounded the king's house to prevent any escape attempt by the monarch or his headmen. In the darkness B.P. silently closed with one native who tried to steal away.

The man forced his gun towards B.P.'s stomach, but B.P. grasped the lock, which came away in his hand, and the powerful, muscular native and the slim, wiry Englishman rolled and fought on the ground.

An orderly was just in time to prevent the warrior's knife from slipping into B.P.'s body. Years later King Prempeh became president of a Boy Scouts association and his son a scoutmaster!

X.

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"ಚಿಕ್ಕದೇವರಾಜಬಿನ್ನಪಂ" ದಿವ್ಯಗ್ರಂಥದಮೇಲಿನ ಉಪನ್ಯಾಸಮಾಲೆ. ೦—೪—೦.

Life of Saint Anantarya.

in English and Hindi. 1—0—0.

The Rationalist

MELKOTE

Sri M. Ananthasayanam Ayyangar, Speaker of Lok-Sabha, Delhi after visiting Melkote recently, was so struck by its dilapidation that he felt forced to address the authorities in the matter strongly. His letter to a resident of Melkote is interesting and is given below:

"I wrote to Sri Nijalingappa asking him to raise scales of pay of the various employees in the temple, as also of the Sanskrit Pandits in the Sanskrit Patashala attached to the temple.

I had a personal talk with him regarding the management and the affairs of the ancient temple. He fully sympathised with their lot, and then told me that he would pay a visit to the temple and see to it that the scales are raised as early as possible. Please therefore ask your people to invite Sri Nijalingappa and show him round, and make him see things for himself. He is a kind-hearted person, full of sympathy for the poor. He is also religious. I am sure that he will improve the status and position of the employees there and improve the worship in the temple.

I further wrote a letter to Sri Shrimali, Union Minister in charge of ancient monuments, and asked him to immediately order the repair and renovation of Selvapillai Temple at Melkote. I also wrote to him that the images on the prakara were crumbled in some places and unless immediate repairs are undertaken, the ancient monument will collapse. I am sure he will take up the matter quite early. Please inform all the people there and convey to them Sashtanga Danda Pranams.

I am sorry I could not stay there longer. It is full of ancient traditions and is greatly associated with both Ramanuja and Desikar whom we adore.

You wanted my impressions on my visit to Melkote. As soon as I entered the village old memories rushed to my mind of the happy days of Sri Bhashyakar and Desikacharya. Those days must have been glorious!

The Place was full of eminent scholars in Sanskrit who were leading a simple life and whose wealth was their knowledge. I believe that in those days pilgrims must have been flocking to that place day after day to see both the speaking and the unspeaking idols of Ramanuja and Selvapillai.

God was reigning supreme on that part of the earth. The habitation is eminently fitted to be a Sanskrit University specialising in Vasishtadwyta-Siddantha. Philosophy and religious discourses must have been the order of the day then.

Sri Ramanuja was a great social reformer, and I was happy to find that both the Vadakalais and the Tenkalais lived in amity. In that place both of them contributed richly to the extension of the common ideal of spreading the message of Sri Ramanuja's divine order. Today, unfortunately, all the old saints can only remain in memory. The walls of the temple and the images in the ramparts are all crumbling. The employees of the temple get salaries ranging from four annas to three rupees a month, which is hardly enough to maintain a little child even for a day!

The Sanskrit Patashala is not attracting many students as no scholarships are given to the pupils and the pandits are poorly paid. The whole village has a deserted appearance with the reminiscences of past glory and prestige. May Melkote be restored to its original place and be the seat of divine inspiration to the whole State, if not the country as a whole!"

H. H. MUMMADI KRISHNARAJA WADIYAR
When Fighting the British.

THEIR REWARD

Six young shoe-shine boys in New York are considered by the locals to be among the most enterprising young men in that city of enterprise.

As soon as they finish school each day the boys are out on the streets working as hard as they can. But they do not make a cent for themselves! Their entire profits are being saved for the benefit of a friend of theirs, thirteen-year-old Blain Stoddard.

Young Blain lost a leg last May as a result of cancer. An artificial limb for him, doctors told his father, would cost four hundred dollars (about £133). At that time it was an impossibility—he had just paid over two thousand dollars (£666) in medical fees for his son! Dejectedly Mr. Stoddard left the hospital and informed the boys.

Since then the lads have been working every spare hour they can find and hope to reach their target in the late summer. Their reward? The sight of their friend walking to school with them once more!

SECRET SESSION!

While a highly secret meeting of the Finnish Parliament was in session the telephone rang. Irate at the disturbance an official answered, only to be asked by a policeman whether there was a secret session in progress.

Told there was, the policeman snapped, "You had better switch off your public address system! It can be heard all over Helsinki!"

Scarlet-faced parliamentarians hurriedly switched off the system, which through some fault, had been broadcasting all their arguments by long wave around Helsinki!

HARD WORK AND LOAFING

When a colleague once asked the Lord Chief Justice of England, Baron Goddard of Aldbourne, for highlights of his career, he smiled and said: "I'm an unexciting sort of man. There haven't been any highlights; it's been hard work all the way."

That's typical of the modesty of Lord Goddard, who celebrated his eightieth birthday recently. He is one of the outstanding legal figures of our time. He has a square jaw, broad shoulders and piercing eyes which many a hardened criminal has good reason to remember. To-day, he is as mentally virile and acute as ever, and his sense of humour is a byword among his friends.

Lord Goddard once described his hobbies as "Loafing and doing nothing!" With a twinkle in his eye, he once said: "In the Temple they say of me that I'm as good a judge of port, as of anything else!"

He has a kind heart. Once when he awarded £228 damages to an injured boy, he insisted that £10 should be given to the boy himself so that he "could buy himself something he likes and have fun."

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HISTORY OF MYSORE
AND THE
YADAVA DYNASTY

BY

G. R. JOSYER, M.A. HONS., F.R.E.S.

AUTHOR

"Sociology.", "Politics, Philosophy, and Phantasy." Etc.

"By far the greater part of the work is concerned with the history of the present ruling house of Mysore from its traditional beginning in 1399 till the year 1950 when the present Maharaja was installed as *Rajapramukh* of the newly-created Mysore State of the Indian Union. The dynasty, as is well-known, passed through a series of singular vicissitudes through the period of its early struggles, its supercession by Hyder Ali and Tippu Sultan and the assumption of administration of the State by the East India Company from 1831, to 1867. Since then, thanks to a succession of able rulers and administrators and their Dewans, the State has made phenomenal advance in educational, economic and (latterly) constitutional development. Of this long period the author gives a readable and valuable account in course of which he does adequate justice to the memory of two of Mysore's able, but unfortunate sovereigns, *viz.*, Maharani Lakshammanni and Maharaja Mummadi Krishnaraja Wodayar. The value of the book would have been enhanced by the addition of a bibliography and a map. Paper, print and the general get up are excellent."

Modern Review, Calcutta.

"**A Splendid History.**" Dr. Sir C. R. Reddy, Pro-Chancellor.

"**Exceedingly valuable and interesting book.**" Professor, K. N. Venkatasubba Sastry, M.A., Ph.D., Simla.

"**Profusely illustrated, attractively produced, and very readable**". **Hindu**, Madras.

"Amply fulfils the specific object with which it has been written, and the Yadava Dynasty in Mysore has been well served by the author in this popular account of their character and achievements." **Indian Express**, Madras.

"I have read the History once, already. I wanted to be prepared for the Civilian Commission's interview in case they should ask about Mysore. One thing, it is so readable. Usually history does not make attractive reading to science students. But this book is not so,"

A Young Civilian.

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Proprietor & Editor : G. R. JOSYER, M.A., F.R.E.S.

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BHARATARATNA Dr. Sir M. VISWESWARAYA writes,—

"I send my best wishes for the success of your efforts."

SACHIVOTTAMA Dr. Sir C. P. RAMASWAMY IYER, writes:—

"My Dear Friend,

Many thanks for your letter of the 1st instant which reached me on my return from Delhi.

I note that you are contemplating to inaugurate a new Institute of Engineering, and wish you all success.

The Banaras University, by its constitution, has no power to affiliate any Institution outside its territorial limits.

With kindest regards and my best wishes, I am

Yours Sincerely,

C. P. Ramaswamy Iyer."

THE FORGOTTEN GENIUS

When an electronic brain named "Ernie" picks the lucky numbers in the first draw of the British Government's new premium saving bonds scheme, it is a safe bet that the excitement will be too intense for anyone to remember a forgotten genius named Charles Babbage.

It was this man who nearly a century and a half ago pioneered the modern calculating machines of which "Ernie" is now but one of a growing number.

One of Babbage's troubles was that he was so far ahead of his time that his ideas seemed quite impractical to many of his contemporaries. Also, although he could invent calculating machines, he could not calculate how much they would cost to build.

In his innocence, he stood financial godfather to his own brain children — and it cost him Rs. 260,000 (worth at least 10 times as much today) and nearly 40 years of hard work and frustration.

In the end, only a few fragments of his wonderful machines were ever assembled, odd-looking collections of cogs and wheels that today rank as minor curiosities in Britain's scientific museums.

The effect on Babbage of all the mental anguish involved in this failure was to turn him from a gentle scholar into an embittered old crank. Shortly before he died, in 1871, he told a friend that he could not remember a single day in his life which had been completely happy.

Babbage, who was born in Devon in 1792, the only son of a wealthy banker, was a natural, almost self-taught mathematician.

Calculations were sheer pleasure to him, and as a small boy he would sneak out of bed in the early hours of the morning to study arithmetic and algebra.

When he went up to Cambridge he found the tutors there hostile to his enthusiasm and unwilling to keep pace with his avid appetite for mathematical research.

With a few other bright students Babbage formed his own study circle, ignoring the dons and teaching himself so effectively that he was later elected the University's Lucasian Professor of mathematics.

In 1812, when Babbage was just 20, the first outlines of his wonderful engine began to form in his mind. There was nothing new in the idea of a calculating machine, as such. Such machines, stemming from the abacus of the ancient Chinese, had been invented and used in Europe 150 years before Babbage's time. However, they were capable of dealing with only the simplest mathematical functions.

Babbage's idea was to make a machine capable of taking all the vast human labour—and the human error—out of compiling logarithms and astronomical and nautical tables.

In mathematical terms, he was the first man to set wheel-work to develop the numerical consequences of the laws of any given series of numbers.

By 1822 he had made a working model of his first calculating machine, which he demonstrated to Britain's leading scientific body, the Royal Society. The society became so excited about the possibilities of the machine that it recommended the British Government to back Babbage.

The Treasury cautiously agreed to provide the inventor with Rs. 19,500. The balance of the cost of construction (estimated by Babbage at that stage to be about Rs. 39,000) had to be his responsibility.

Four years later the Treasury found itself forking out another Rs. 19,500 —and Babbage had spent Rs. 52,000 of his own money. After fantastic expenditure (representing about

Rs. 910,000 in modern cash), even the tools for making the components of the machine had not been completed.

In 1833 the Government despairingly tipped another Rs. 39,004 into this seemingly bottomless scientific pit. Three years later it refused another grant, and Babbage, who had already spent Rs. 268,000 of his own money, had to call a halt.

He invented an entirely new machine, much larger and more complex than the first, but capable of doing infinitely more calculations. This was the world's first universal digital computer. Instead of working on a system of wheels, the new machine was to employ perforated cards.

Sparkling with creative enthusiasm, Babbage now put what he considered to be a simple question to the Government. Should he go ahead and finish Machine No. 1, or should he scrap this project altogether before starting on the construction of Machine No. 2?

Eight years later, despite constant appeals from Babbage for some sort of decision, the Government still had not made up its mind what to do. While he waited, Babbage turned his festile mind to other employments.

Among other things, he invented the first speedometer for a railway engine and the method of occulting lights on lighthouses that are now used all over the world. He also spent several years working on an "infallible" system for backing horses.

His partner in this effort was one of his most brilliant private pupils. Ada Augusta, Countess of Lovelace, the poet Byron's only legitimate child. Unfortunately, she plunged heavily on Babbage's betting system which, despite his genius, was no more infallible than any other, and lost so much money that she ruined her family fortunes.

In 1842, unable any longer to bear the Government's delay, Babbage demanded a decision from Benjamin Disraeli, then Chancellor of the Exchequer as well as Prime Minister, Disraeli called for a report.

It was drawn up by a panel of Government experts who stated flatly that it would be a waste of time and money to pay any more attention to Babbage's computors.

These experts overlooked the fact, often acknowledged by present-day engineers, that in his so-called useless work Babbage had pioneered new techniques of workshop methods and tooling that were already revolutionising British manufacture. When Disraeli broke the news to Babbage, none too gently, Babbage lashed back furiously.

After his attack on Disraeli Babbage was, until his death at the age of 79, a marked man, so far as officialdom was concerned. Again and again he applied for academic and public service jobs where he felt his enormous scientific knowledge might be of use to the nation, and each time he was refused.

When some of his papers were published in the 1900's, mathematicians working on calculating mathines were astounded to find that what they believed to be original research on their part had been anticipated by Babbage nearly a century earlier.

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The Rationalist

SANSKRIT WISDOM

One must not take sides between husband and wife, nor between father and son. One must not forsake one who invokes protection.

* * *

Even a right thing which is hateful to society will not lead to heaven.

* * *

One must not show one's cleverness in falsifying another's words. One must reply after consideration, and not hastily.

* * *

One should copy the good things even of an enemy: one must avoid the bad things of even one's elders.

* * *

Prosperity is not constant, nor is adversity permanent. In consequence of one's past karma, one becomes affluent or indigent. Therefore one should not withold one's friendship from anyone as too low.

* * *

Always one must be far-seeing, rarely meet situations as they arise. In the latter case success is problematical. In the former it is reasonably assured.

* * *

One must not trust anybody entirely, however worthy of trust they may appear, be it one's son, brother, wife, Minister, or courtier.

* * *

As men are prone to covet one's money, or wife, or possessions, one must be careful to trust only those that have been tested and proved.

* * *

One should never be too severe, nor too harsh in one's speech. Even one's wife and son get irritated by one's anger. Even dumb animals are won over by sweet offerings and endeering words.

* * *

One must not get inebriated by one's learning, or valour, or wealth, or birth, or one's strength.

* * *

The man conceited by his learning, heeds not the advice of well-wishers and rejects them with his fallacious arguments, and considers his own views however nonsensical as invaluable.

* * *

The man conceited by his valour ignores the art and tactics of war, and rushes headlong to his own destruction.

* * *

The man conceited by his wealth does not perceive his disrepute, like the goat which smears itself with its own urine.

* * *

The man proud of his birth treats every one else, however respectable, with contempt, and does as he likes regardless of criticism.

* * *

The man proud of his strength indulges in bullying of others, and causes hurt even to the dumb and imbecile.

* * *

The good man is one who curbs these tendencies in himself and acts with due self-restraint.

G. R. Josyer.

(To be continued.)

HOW TO GAIN EXTRA HOUR

How would you like an extra hour a day in which to do some of the things you never have time for? It's yours for the asking. All you have to do is *save* that hour by cutting out time-wasting.

Ray Josephs, an American, tells us how in his lively book, "How to Gain an Extra Hour every Day". I've just read it, and haven't felt so full of pep for years.

First thing to do is to get up when you wake up. Don't dawdle in bed, even if it's before the usual hour. You aren't getting any real rest that way, anyhow. Pop out immediately your eyes open. And think of something cheerful.

Bernard Gimbel, head of a famous store' says: "I try thinking of the pleasantest, most enjoyable thing I have to do that day. This concentration, rather than dwelling on discouraging things which might make me want to stay under the covers, gives me the spirit and energy to want to get up right then and there."

Etsa Maxwell, famous society hostess, says: "No matter how late I've been out the night before, I look forward to each day with the zest of a child anticipating Christmas morning, or a picnic in the woods, or a birthday party. These things always work magic for you as a child. They can be just as effective, no matter what your age. And getting up this way eliminates the time-wasting, spirit-deflating morning start which makes everything you do subsequently rushed and harrashed."

Ben Abrams, head of Emerson Radio and TV, uses an alarm-clock radio which wakes him to pleasant music, the news and weather.

There are, however, some highly successful people who *don't* get up when they wake. I know a couple who waken specially early so that they can spend their first hour reading in bed before the husband goes off to business. They fill me with wonder and admiration.

Mrs. Tobe Coller Davis, head of a big fashion house, sets an automatic coffee-maker for 6 a.m., then stays in bed and does two hour's work at business papers and reports, which equal five at the office. Thus relaxed, she rarely feels tired later in the day.

Our own Sir Winston Churchill works in bed, too, and has even received official visitors like the U S. Ambassador and edited the scripts of his best-selling books while between the sheets. Said an assistant, when he was prime minister: "He has always felt that it's foolish to stand when he can sit, or to sit when he can lie."

So you just have to choose. Evidently, either way is profitable, provided you're not snoozing.

Busy theatre players who have regular late nights like to do their fan mail in bed in the mornings, but film stars who often have to get up early to go on location prefer to do this work at night.

To save time in the morning Mary McBridg, who runs radio and TV shows, always bathes at night, Catching up on books and articles at the same time. "Then when I go to bed," she says, "I fall asleep far more easily. This method saves me at least thirty minutes a day."

Now, dressing. The time most of us waste deciding what we'll wear! But President Eisenhower bathes, shaves and dresses in twenty minutes or less by using a routine developed over many years as a soldier. He decides overnight what he'll wear next morning, changing only for a sudden shift of weather. He has everything he needs to hand, for as a cadet at West Point he was taught to have a place for everything and keep it there.

"Each minute spent getting things ready at night is worth three or four in the morning."

Ray Josephs says. "And the savings can represent ten to fifteen minutes each day." Which seems to me sound sense, provided you haven't other ideas by the morning.

Actor Ronald Colman saves morning time by having his suits in regular order, from lightest to darkest, and always returning a used one to its proper hanger. Ties and shirts he puts in the same order; brown shoes in rack, black in another. Thus, he can find quickly whatever he wants.

When Mrs. Clare Boothe Luce was Ambassador to Italy, her top time-saver was a specially designed linen dress with full pockets lined like a man's to hold pencils, keys, lipstick, powder, change. "There no need for me to be constantly searching through various handbag for the things I need," she explained. "Or, for that matter, to spend minutes scrambling after the bags themselves."

Ray Josephs is specially helpful on saving time getting to business and saving time when you get there by systematic planning and using the latest gadgets, particularly tape recorders. These, he says, are now widely used in America to speed up studies as well as office routine. One enabled the Mexican Ambassador to the United Nations to memorize the entire U.N. Charter in a remarkably short time while shaving.

Some people save time memorizing data from the tape recorder *while asleep*. They record a lecture or dictate material they must learn, place an earphone attachment under the pillow, then set electric clocks to start the playback, in the belief that the subconscious mind retains easily what it hears in sleep!

The U.S. army actually uses this method, playing lecture material through loudspeakers in barracks in the dead of night; and through constant repetition the sleeper absorbs difficult technical formulas in much less time. Some actors, ministers, business and professional men use it, too.

One important detail, of course, is improving our memory so that we don't waste valuable time trying to recall names, places, dates, facts, papers. Outlining some valuable aids, Josephs quotes Dr. Bruno Furst, top authority on the subject, who finds the best method is to associate a name or fact with a familiar object.

"When my wife asks me to write our insurance man to change our fire policy," he says, "I immediately picture my desk at the office on fire. The moment I open my office door, the vivid image reminds me to write the note—and no time is wasted trying to recall what I am supposed to do. To ensure mailing it, I picture the insurance man standing at the mail box. The sight of the box reminds me of him and the letter simultaneously. And the same method works with names, facts and numbers."

It would be ironic, wouldn't it, if he arrived one morning to find his desk was on fire, and at once wrote off changing his fire policy without meaning to? But no doubt this drastic memory-aid works.

Friends and acquaintances can be time-wasters or savers. Some enrich your life, others only deplete and hinder it. Very well. List the "builder-uppers" and "tearer-downers," who probably average at least a third, putting a plus sign against the former, a minus against the latter.

Drop the bed 'uns, concentrate on those who are important to you and to whom you are, or can be, important.

Sri G. R. Josyer left for Delhi on Saturday last to attend a meeting of the Experts' Sub Committee of the Education Ministry from the 20th to 23rd instants.

DRUGS TRANQUILISE ANXIETY

Anxiety is an uncomfortable sensation that everyone except babies and simpletons experiences. The condition is difficult to escape, and for centuries physicians have been recommending ways to combat it.

The tranquilising drugs were introduced as a solution in the U.S.A. and a multi-million dollar business was created overnight. So great was the demand for these pills that druggists could not keep adequate supplies on hand. Now they are making their appearance in other countries.

An "*I* don't care" attitude followed freedom from anxiety and fear when the habit spread in America. Drive was reduced and the tablets were consumed like sweets by executives under tension.

Neurotics forgot their troubles and hypochondriacs went searching for new complaints. But it was noticed that loss of energy and less interest in business followed.

Then one of the most unusual paradoxes in medicine occurred. American doctors began to change their attitude toward anxiety and fear. Before the advent of the tranquilisers, these emotions were discouraged. Then they became good, provided they were not marked. Now it is becoming evident that fear of danger keeps us alive and on guard against harmful influences.

The anxiety associated with competition is the driving force that makes us do our best every day. No one likes the thought of having the wolf at the door and this fear forces us to strive for a better life. A certain amount of tension is an unavoidable part of living.

But let us not condemn the tranquilisers indiscriminately for decreasing anxiety. They are of value for people who work under pressure and need temporary relief.

This includes the business executive who is up to his neck in responsibilities and needs a breather.

But the drugs should not serve as a crutch for men and women who are unable to take the ordinary stresses of living. These individuals need pills to make them fight rather than flee.

Regardless of all the progress that have been made in medicine, there is no substitute for relaxation. This is nature's built-in tranquiliser that all of us can utilise, provided we are willing to put it to work.

Relaxation is not toxic to the system, is never followed by side reactions or addiction, and once acquired has a lasting effect that cannot be matched by any drug.

SRI KRISHNOTSAVA, MYSORE.

"To 13-8-57.

The Huzur Secretary, Palace.

Dear Sir,

It is reported that the usual Gokulashtami Utsavas in public have been ordered to be discontinued, and to be held inside the temple.

I am urged to bring to your kind notice that the public feel chagrined, and feel pained surprise that the palace economies should reach that low level while yet it is recipient of the Princely annual grant.

And confining the Utsavas inside the temple looks like jailing God, or condemning God to "house-arrest"!

May I urge you to be good enough to reconsider the matter, and order that the Utsavas be held on the usual route, with such minimum paraphernalia as palace circumstances allow, or even without them?

The utsavas are symbolical, and the Hindu public require that they be held in public. When the temples revert to Muzroi the public themselves may come forward to make needful arrangements.

I remain,

Yours Sincerely,

G. R. Josyer."

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by G. R. JOSYER, M.A., F.R.E.S.

"Profusely illustrated, attractively produced, and very readable"
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उत्सवसंग्रहः पाञ्चरात्रागमानुसारी. Vol. I ५.

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ಸಂಧಾನಸೇವಾ, ಪಡಿಮಾಲೆ &C ,, ,, ೧.

ಶ್ರೀ ಕೃಷ್ಣಕಥಾಸಾರ ಸಂಗ್ರಹ ಕನ್ನಡ

ಅನಕಾರಕಾಂಡ, ಕಲ್ಯಾಣಕಾಂಡ, ಸಂತಾನಕಾಂಡ, ವಿಲಾಸಕಾಂಡ. ೪ ವಾಲ್ಯೂಂ 8.

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Vol. XVII No. 45] Monday 26-8-1957 [Price 0—1—6.

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"My Dear Friend,

Many thanks for your letter of the 1st instant which reached me on my return from Delhi.

I note that you are contemplating to inaugurate a new Institute of Engineering, and wish you all success.

The Banaras University, by its constitution, has no power to affiliate any Institution outside its territorial limits.

With kindest regards and my best wishes, I am

Yours Sincerely,

C. P. Ramaswamy Iyer."

THE MARTYR OF 1857

Tatia Tope, otherwise called "Tantia Topee" by the British, was their most dreaded enemy in the War of Independence of 1857. He ranks with the Ranee of Jhansi, among great national leaders whose fame will never die.

A revolutionary war knows no truce save victory or martyrdom. Victory eluded him and Tatia paid for his patriotism on the gallows.

The Topes were Deshastha Brahmins and hailed from Nagar Patoda, Jilla Jol Pargana. Richard Meade, however, says Tatia was brought up in the Poona District. Recent research testifies that Tatia's birthplace was Yeola and gives his original surname as Yeolekar.

Tatia's father, Pandurang Bhat, had eight sons Tatia being the second. Born in about 1814, Tatia's original name was Ramachandra. His father was employed in the Ecclesiastical Department of Bajirao II and was on the personal staff of the Peshwa at Brahmavarta, where the latter resided after being pensioned off by the British.

While in his teens, Tatia served for a while with the East India Company but left it, to engage in money-lending at Brahmavarta.

After Bajirao's death, Tatia took service at the court of Bajirao's adopted son, Nana Saheb, and became his confidante. Eventually he was Nana's A.D.C. or Musahib.

In the company of his master, he was, along with the Ranee of Jhansi, well-trained in military arts like horse-riding, musketry and wielding the sword and spear.

An expert gunner and adept in military tactics, he was well-versed in the guerilla warfare of the Mahrattas and used this ability effectively when leading the National Rising of 1857. The British could not proclaim that the rebellion was over till Tatia was captured and hanged.

Tatia had a compelling personality. Contemporary chroniclers state that Tatia stood five feet and six inches high. He was at 45, of a stout built and his large head was covered with a profusion of hair, with beard and whiskers to match.

His cheek bones were slightly elevated. His large black eyes, under sharply arched, black eyebrows, were clear, bold, fiery and piercing. He had a high and expansive forehead and Roman nose, his mouth was middle-sized and well-shaped. His features were altogether intelligent, expressive, denoting decision, energy and ability.

Tatia spoke in curt, measured yet clear tones. He knew Urdu, Gujarati and Marathi very well. But could only sign his name in English.

His talk held his countrymen spellbound and inspired them to action. His imposing personality and charm, practically mesmerised his followers and led thousands of Indian soldiers to rise in revolt against the British in 1857.

Tatia had no personal grievance against the British. His love of National Freedom lured him to the battlefield. He thus joined the struggle with the purest and the most exalted idealism.

When the War of Independence broke out at Meerut on the 10th May 1857, Sir Hugh Wheeler, the British Commander at Cawnpore, sought the assistance of Nana Saheb, in protecting the local treasury and Magazine Depot at Cawnpore.

(To be continued.)

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Rs. 6—0—0 each.

The Manager,
"Rationalist", Mysore.

THE CENTENARY

The National Girls' High School, Mysore celebrated the Centenary of the War of Independence on the 16th evening under the Presidentship of Sri T. Vasudeviah, M.A., M.ED., Deputy Director of Public Instruction. Prominent among those present were Sris N. Krishna Iyengar, Retired Superintending Engineer, Rao Bahadur M. Ramaswamy, Y. Srinivasiah, Advocate.

After flag salutation and invocation by the students, there was concert music by Kumaris G. Sridevi, M. S. Padmavathi, L. Kamala and A. Vatsala.

Sri G. R. Josyer, the Founder of the School welcoming the distinguished President and audience observed,

Sir and Ladies and Gentlemen,

We are assembled to celebrate the 10th year of our independence from British domination, and the Centenary of the Indian War of Independence. And also, incidentally, we celebrate the Third Anniversary of the starting of this School, and the Second Anniversary, Sir, of your First visit to this humble school.

Your tasks, Sir, are multiplied vastly in recent months, there is so much demanding your care, and occupying your time and attention, the responsibility of educating millions over a far-flung region lies so much on your shoulders, that we must be grateful to you for sparing a little time to be spent amidst us, on this momentous occasion.

We have heard so much about your remarkable abilities, efficiency and talents, so much about your genuine good qualities, that we hope to be impressed and inspired by the nearness of your gracious and dynamic personality on this occasion.

This school is a humble public contribution towards the Department's plan of Educational expansion. It was not lightly started, but with considerable hesitation and after repeated public urge.

For years past the Heads of the Maharani's High Scool have been complaining of the over-crowding in it, and urging a second school. Three years ago, its late Head Mistress, just retired, came to me and urged that I move in the matter; and the Director of Public Instruction, when approached, warmly approved the idea and gave permission. So on 18th June 1954, the first sod of this school was turned!

It started with 6 students, and now contains 144 students, i.e., without English medium, and without freeship and scholarship facilities in the absence of official aid. I am told that a far older school in the city, even with those facilities, has got a less number.

It has got 6 lady teachers from M.A., B.ED. to Hindi and Music Proficients, 3 arts and 2 of them M.A.'s, 3 B.ED.S, and 2 B.SC's, and 2 Pandits, who are all generously working at a sacrifice. It had sent up its first batch of candidates for the last S.S L.C., and got average results. Efforts will not be spared to get improved results.

The school has got both art and science optionals, as well as music. There are students from all major communities, and from as far away as Hyderabad and Mangalore. Some have got transferred from the Maharani's High School and the Convents, to this school. One student, I learn, walks to this school from Vontikoppal.

Through the kindness of your office the school received a three-figure equipment grant, for which it is grateful. There is a growing Library, to which the United States

Information Service at Madras were pleased to make a gift of some American classics and current literature. The University were pleased to gift of valuable Kannada publications of the Palace to the Sanskrit Academy, which has made them available to the staff and students of the school.

Several of our students have passed the Junior music examinations of the Department, one of them in First Class. Two of our students got the First and Second Prizes in the United Nations' Day Essay Competition for the city held by the Maharani's High School. The school itself has been awarded a Certificate of Merit for Entertainment, by the Department of Extension Services of the University Teachers' College. And the Management of the Institute of Education have acknowledged the assistance of this school in the field of their practical work.

The First Anniversary of the School was presided over by Her Highness The Yuvarani when she was Acting Rajpramukh in 1955. And the Second Anniversary was presided over in December last year by the then Chief Minister, Sri Kadidal Manjappa.

All this is stated, not in a spirit of elation, but in a spirit of rendering account to you of its existence during these three years. The school works in a spirit of humility, and in a spirit of service. What it has done is but little. There is much yet to be done. It wants, if you so please, to lighten the burden of the Maharani's High School, to introduce domestic arts and social sciences, undertake economic survey and social service schemes, provide for its students such freeship and scholarship facilities as in the Government and aided schools, and have a building with facilities for sport.

The School is insignificant in the midst of the hundreds of boys' and girls' schools which are under your care But none of them is so near to you as this. Like a child which holds its mother's skirt for protection, it may be said to be holding your coat-tails! It practically exists in your shadow. Like a young daughter it is now approaching you, timidly, hesitantly, and pays its respects. It hopes it will not be spurned like Dhruva. Your generous bounty which extends to hundreds of boys' schools in this vast region, could not stop short of this badly needed Girls' School.

We have always been ready to acknowledge our obligations to you. At the 2nd Anniversary presided over by Minister Sri Kadidal Manjappa some months ago, I delcared, "I should acknowledge on this occasion and render thanks to Sri T. Vasudeviah, the learned and popular Deputy Director of Public Instruction, and the good gentlemen who are ably administering his office, for the patient and kind advice and guidance which they have been vouchsafing to this humble institution."

I am glad to have an opportunity of saying it again in your gracious presence.

Before concluding I should submit, on behalf of the public of these parts, one or two facts, for your kind consideration.

The Anniah Pandit Girls' School which is your very near neighbour, with all its situation and conveniences, still remains a Primary School. No school in the State could deserve better, being up-graded under the Second Plan. To up-grade it as an Aided School would not be so costly as to do so as a Government School. We would undertake its management and run it as an efficient aided school if its transfer should be arranged. Its compound could serve as sports ground for this school also for the time being. We would have a school garden also. At present it is serving only as a cow-pasture for all and sundry!

And recently, the Municipal Council moved for greater facilities for Girls' education in Southern half of the City. The shishu-vihar founded by the late Dr. Gopalaswamy is

housed in a building donated by my family. I happen to be on its Committee which never meets. It could be up-graded into a High School.

I once again tender to you our heartiest welcome on this memorable occasion.

The President was garlanded and presented flowers. Then there were two items of film songs by Kumaris G. Sridevi and S. N. Shanti, and interesting comics by Kumaris H. N. Sunanda Devi, M. S. Sulochana, S. Vijayalakshmi, Ratnamma, B. Malathi and T. S. Shanthakumari.

The Winning Prize Essay on the life of Jhansi Rani Lakshmi Bai by Kumari G. Sridevi, was then read out by Kumari Sridevi.

Requested by Sri G. S. Josyer, M.A., Head-master, the Chairman distributed valuable prizes to the following prize winners:

G. Sridevi, S. N. Shanthi, P. Chanchalakumari, M S. Shantha, T. Gundamma, K. Vatsala, Pushpamma, Vishalakshi and Savitri, A. Vatsala, Sunanda Devi H. N. Vasudha R. Indumati, D. Rajalakshmi, R. Jayakumari, S. V. Vimala, Bharathi Bai, Shila Bai, Prabhamani, and H. R. Kamala, Ratnamma L. Vijayalakshmi S D. N. Jayalakshmi, Girijamba, Shankari and Sumithra M. R.

Rising amidst cheers and speaking extempore, the Chairman, Sri T. Vasudeviah, in a fervid, graphic, and eloquent speech, described the struggle of 1857, and paid tribute to the Great Martyrs, who had been slaughtered as traitors by the British.

The failure was not due to the valour of the British, but to the disunity in the country. There were those who fought, those who betrayed, and those who sided with the British and fought their own countrymen.

He said that Indian History had to be re-written in terms Indian, and that history teachers in schools should themselves learn true history first and then teach it to their pupils.

He spoke about Women's education and its values. He said that though the National Girls' High School founded by Sri Josyer, was yet small he appreciated its quality. The Maharani's High School with over 1000 students had become too big, which led to overcrowding and neglect of individual attention, that recently he had to permit another section to be opened in it, that too in the mornings. What kind of education a High School could give in the mornings he didn't know.

He had been urging the Municipal Council of Mysore to start a Girls' High School, but they had turned a deaf ear. They had at least to aid this school substantially.

He said that India was a great country, gifted with all things that were of value in other countries, that nature had been bounteous to it in the matter of treasures and beauties, that students should during their school years visit some of them and draw inspiration for patriotism and national unity. Parents should contribute at least 1 Re. a month, and he would render whatever official help was possible. Lastly he gave his blessings to the school, and promised to render any official help that he could.

On behalf of the Management and the staff and the students, Sri N. Krishnaiengar, B.A., L.C.E. thanked the learned President, Sri T. Vasudeviah for kindly presiding over the Centenary Celebrations and the magnificent speech that he had delivered giving his hearers a new outlook on things. He thanked him for the help rendered to the school so far, and hoped that he and his able Assistants in the Division would help the institution to grow into as fine a one as any in the State.

With the singing of the National Anthem, the excellent function came to a close.

DOGS

The most expensive hunt ever staged for a lost dog has just come to an end. And it sees saddened Dolly Lauck saying she will never have another dog like her lost Mickey... but already she's cuddling a puppy sent to her by well-wishers.

When Dolly, a teleprinter operator, was on holiday in New Mexico her collie dog strayed out one night and never came back. Dolly Lauck spent her entire life savings combing the area. Scores of hired men helped to beat the sage brush but found not a trace.

Advertising time was booked on radio stations so that they could broadcast the dog's description. Throughout Arizona and New Mexico Dolly distributed handbills offering a year's future wages as reward for finding the dog. When he still didn't turn up she took unpaid leave of absence and tramped nearly 500 miles. No clue to the missing collie has ever turned up.

Yet many dog-lovers would agree that not a penny was wasted When Mrs. Lydia Wilberforce, of York, used to hear that a fortune had been left to a cat's home, she would shake with annoyance. Ultimately, she left the bulk of her £51,000 fortune to a local vet and two others, stipulating that they should maintain her sixteen dogs "in the highest degree of efficiency and comfort."

On the other hand, when Lydia Wendel arrived in Rome for a long dreamed-off holiday she was horrified at the city's numberless stray cats.

They touched her heart so deeply that she sacrificed the bulk of her hard-saved holiday money—over £80—to a local organization devoted to their care. Then, her holiday dreams shattered but her conscience satisfied, she caught an earlier train home.

A cat-lover visiting Britain from South Africa tried to smuggle two cats 6,000 miles from Cape Town ... and cheerfully paid a fine, costs and a quarantine bill amounting to over £170. Yet perhaps this is equalled by a dog-lover who was content to pay £1 a day for not complying with a court order to have his dog destroyed.

Ultimately he paid nearly £400 in fines, costs and legal expenses.

WORLD'S SINGLE-BOOK LIBRARY

With 5,000 million new books being published yearly, according to a UNESCO survey, the strain on the world's greatest libraries increases.

At present the mightiest collections of books are housed in the Library of Congress, Washington (10,155,000 books, 14,300,000 manuscripts); British Museum (5 million books); Bibliotheque Nationale, Paris (5 million); Offentliche Wissenschaftliche Bibliothek, Berlin (2,900,000); National-bibliothek, Vienna (1,500,000); Bibliotheque Royale, Brussels (2 million); National Diet, Tokyo (3,500,000); New York Public Library (6 million); Lenin State Library, Moscow (15 million); Public Library, Leningard (10 million); U.S.S.R. Academy of Sciences Library (8 million).

In contrast, the library at Amritsar, India, holds but a single book. Built of costly marble, copper and gold leaf, this library guards exclusively the holy book of the Sikhs. Any other volume housed in the same building would, it is held, contaminate so sacred and priceless a treasure. It says a lot for the sanctity of this religion.

HISTORY OF MYSORE
AND THE
YADAVA DYNASTY

BY

G. R. JOSYER, M.A. HONS., F.R.E.S.

AUTHOR

"Sociology," "Politics, Philosophy, and Phantasy," Etc.

"By far the greater part of the work is concerned with the history of the present ruling house of Mysore from its traditional beginning in 1399 till the year 1950 when the present Maharaja was installed as *Rajapramukh* of the newly-created Mysore State of the Indian Union. The dynasty, as is well-known, passed through a series of singular vicissitudes through the period of its early struggles, its supersession by Hyder Ali and Tippu Sultan and the assumption of administration of the State by the East India Company from 1831, to 1867. Since then, thanks to a succession of able rulers and administrators and their Dewans, the State has made phenomenal advance in educational, economic and (latterly) constitutional development. Of this long period the author gives a readable and valuable account in course of which he does adequate justice to the memory of two of Mysore's able, but unfortunate sovereigns, *viz.*, Maharani Lakshammanni and Maharaja Mummadi Krishnaraja Wodayar. The value of the book would have been enhanced by the addition of a bibliography and a map. Paper, print and the general get up are excellent."

Modern Review, Calcutta.

"A Splendid History." Dr. Sir C. R. Reddy, Pro-Chancellor.

"Exceedingly valuable and interesting book." Professor, K. N. Venkatasubba Sastry, M.A., Ph.D., Simla.

"Profusely illustrated, attractively produced, and very readable". **Hindu**, Madras.

"Amply fulfils the specific object with which it has been written, and the Yadava Dynasty in Mysore has been well served by the author in this popular account of their character and achievements." **Indian Express**, Madras.

"I have read the History once, already. I wanted to be prepared for the Civilian Commission's interview in case they should ask about Mysore. One thing, it is so readable. Usually history does not make attractive reading to science students. But this book is not so,"

A Young Civilian.

"Mysore will ever remember your great work, and your book will, for many many years, be the standard for consultation." Amatya shiromani Sir T. Thumboo Chetty, KT. C.I.E.

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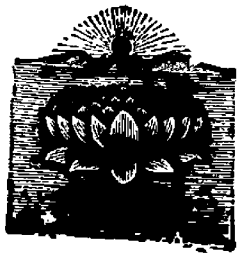

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With kindest regards and my best wishes,

I am

Yours Sincerely,

C. P. Ramaswamy Iyer."

FALSE SLOGANS

Dr. D. Sumithra, Ph.D., Bar-at-Law, writes from Bangalore:

To

The Editor,

"Rationalist", Mysore.

Dear Sir,

It has given me—I am sure to the public also—a great relief and pleasure, to read the happy news recently that "the legend", "Government work is God's work" carved on the facade of the colossal Vidhana Soudha will be replaced by the official motto, "Satyameva Jayate". For, some months ago, I pleaded in the press for its effacement. In that article, I had requested the authorities concerned to leave the space bare after effacement. That majestic building speaks in silence more loudly than any human writing or inscription could do. For God said "In silence and quickness is thy strength".

While trying to rectify the follies of the previous administrators, we may be unconsciously committing the same mistakes. The replacement of one slogan by another, does not appear to me to be either the right procedure or remedy to rectify the mischief and the evil of the first slogan. The previous administrators failed to take into account the public opinion and reaction to their slogan, before they undertook their costly inscription. Our present-day administrators will be wise, if they are a bit slow and cautious in undertaking the carving of the official statement.

I suggest, once again, that the space be left bare. If after some time it is strongly felt by the public that a motto must be there, then *that motto*, which is most approved by the general public may be put up.

There is nothing in that official statement that it deserves to be preached to every passer-by from the top of the mighty Vidhana Soudha. It is a very common saying within the knowledge of almost every one, especially the down-trodden, the unsuccessful, the uncared-for and in fact of every one who feels that his very just cause has been very unjustly treated or not heeded to at all. It is something to console oneself and one another for his or their present-day misery and unavoidable injustice. It savours the defeatist philosophy. The following sayings may profitably be kept in mind, i.e., (1) Silence is gold; Speech is silver, (2) Where ignorance is bliss, it is folly to be wise.

The official statement, "Satyameva Jayate" does not, in any way, equip one to live the present-day life. Moreover, what is the charm in the monotonous uniformity, dull duplication and vain imitation? Variety and change is the spice and joy of life. Be bold to be different from, but not in conflict with the Central Government ideals, policies, mottos, etc., That is what the States ought to be like. So let us keep the space bare after effacement of the legend as a paper so aptly calls the inscription.

Once again, I implore; Please do not spend any more money on another inscription, be it official statement or even the word of God. Please save that money for the relief of those to whom living is a daily problem. I am afraid the Government is risking too much in trying to replace the slogan by another unneccssary one.

ಯಜುರುಪಾಕರ್ಮ ೦–೪–೦.

ಯಜುಸ್ಸಂಧ್ಯಾವಂದನೆ ೦–೪–೦.

ವಿಶಿಷ್ಟಾದ್ವೈತಸಾರ

"ಚಿಕ್ಕದೇವರಾಜಬಿನ್ನಪಂ" ದಿವ್ಯಗ್ರಂಥದಮೇಲಿನ ಉಪನ್ಯಾಸಮಾಲೆ. ೧–೪–೦.

Life of Saint Anantarya.

in English and Hindi. 1–0–0.

ONE-SIDED ADVICE

The Congress President, Mr. U. N. Dhebar, called upon the youth of the country to build new India through sacrifices and hard work.

He was inaugurating a three day youth festival held at Ranji Stadium at Calcutta to commemorate the centenary of India's first war of independence under the auspices of the Pradesh Congress Committee.

Mr. Dhebar said that with the achievement of India's Independence, the youth should now take a leading part in eradicating poverty and ignorance in the country. India was politically free but her economic re-generation had yet to be achieved. They had, therefore, to take up the cause of economic reconstruction of the country. He urged the young men and women of the country to rise to the occasion and fulfil their new tasks.

The Congress President urged them not to resort to "violent methods for achieving quick results." They should have planned economic development and such projects, which were being undertaken in India, were revolutionary in character, he said.

Union Communications Minister L. B. Shastri said the need of the hour was unbiassed outlook on the part of young men and women. Loss of individual liberty of thought was negation of freedom itself.

Mr. Shastri cautioned them against creating a climate of hatred through their personal conduct. He referred in an incident in Delhi where he said an effigy was burnt during the P. and T. men's agitation and to another in which the Kerala Food Minister, who urged the people to consume macaroni as substitute for rice partially, had been jeered at. Such incidents were proofs positive of the result of the pursuit of the cult of hatred.

* * *

From our recent experiences we think the young men have every reason to hate these so called planners. Do these elders in power really care for young men, unless they be their own relatives? Never! Ed.

PANT IS SLOWLY LEARNING

Home Minister Pant asked engineers to devote greater attention to research work which had become all the more necessary in view of difficulties in importing material from foreign countries.

The financial position, he said, was somewhat tight, and the country would have to make use of indigenous materials for meeting most of its requirements. It was necessary to find suitable substitutes for what had been imported from abroad.

Addressing a conference of senior officers of the Central P.W.D. he said that if smooth progress and maximum results were to be ensured, then the methods should fit in fully with the country's surroundings, with the habits of the people, their traditions and needs. There should be such a course of action as would enable the country to develop its resources not only physically but also mentally and intellectually.

Pandit Pant said it was necessary to devise some alternative methods for constructing buildings. "If we can devise such plans as will cost one-third of what we are spending in meeting our requirements for, say, 30 years, that is good enough for us. It is not necessary that our buildings should be meant to last for all time to come. Nothing is immortal. So why should our buildings alone be so designed as to last beyond the lives of all of us? Let us be satisfied with what will meet our needs for the generation--for 30 years."

Pandit Pant appealed to the engineers to work hard and increase the per capita efficiency.

He exhorted the engineers to look after the welfare of subordinates. Prompt action should be taken in dealing with the legitimate grievances of the employees, he said.

ಶತಮಾನೋತ್ಸವ

ಮೈಸೂರಿನ ನ್ಯಾಷನಲ್ ಗರ್ಲ್ಸ್ ಹೈಸ್ಕೂಲಿನಲ್ಲಿ ಕಳೆದ ಆಗಸ್ಟ್ 16ನೆಯ ತಾರೀಖು ವಿದ್ಯಾಇಲಾಖೆಯ ಡೆಪ್ಯುಟಿ ಡೈರೆಕ್ಟರ್ ರಾದ ಶ್ರೀಮಾನ್ ಟಿ. ವಾಸುದೇವಯ್ಯ, ಎಂ.ಎ, ಎಂ.ಎಡ್. ರವರ ಘನಅಧ್ಯಕ್ಷತೆಯಲ್ಲಿ ಸ್ವಾತಂತ್ರ್ಯ ಹೋರಾಟದ ಶತಮಾನೋತ್ಸವ ದಿನಾಚರಣೆಯು ವೈಭವದಿಂದ ನೆರವೇರಿಸಲ್ಪಟ್ಟಿತು. ಟೈಡ್ ಸೂಪರಿಂಟೆಂಡಿಂಗ್ ಇಂಜನಿಯರ್ ಶ್ರೀ ಎಸ್. ಕೃಷ್ಣಯ್ಯಂಗಾರ್, ರಾಜ್ ಬಹದ್ದೂರ್ ಎಂ. ರಾಮಸ್ವಾಮಿ, ಅಡ್ವೊಕೇಟ್ ವೈ. ಶ್ರೀನಿವಾಸಯ್ಯ ಮುಂತಾದ ಪ್ರಮುಖರು ಆಗಮಿಸಿದ್ದರು.

ಬಾಲಕಿಯರುಗಳಿಂದ ಧ್ವಜವಂದನೆ ಮತ್ತು ಪ್ರಾರ್ಥನೆಯಾದನಂತರ ಕುಮಾರಿ ಜಿ. ಶ್ರೀದೇವಿ, ಎಂ. ಎಸ್. ಪದ್ಮಾವತಿ, ಎಲ್. ಕಮಲ, ಮತ್ತು ಎ. ವತ್ಸಲ ಇವರುಗಳ ವೃಂದಸಂಗೀತವು ಜರುಗಿತು. ಶಾಲೆಯ ಸ್ಥಾಪಕರಾದ ಶ್ರೀಮಾನ್ ಜಿ. ಆರ್. ಜೋಸ್ಯರ್ ರವರು ಮುಖ್ಯ ಅತಿಥಿಗಳನ್ನು ಸ್ವಾಗತಿಸುತ್ತಾ ಈರೀತಿ ಭಾಷಣಮಾಡಿದರು :

"ಅಧ್ಯಕ್ಷರೆ, ಮಹಿಳೆಯರೆ, ಮತ್ತು ಮಹನೀಯರೆ,

ನಾವು ಇಲ್ಲಿ ಭಾರತವು ಬ್ರಿಟಿಷರ ಆಡಳಿತದಿಂದ ಸ್ವತಂತ್ರವಾದುದರ ಹತ್ತನೆಯ ವಾರ್ಷಿಕೋತ್ಸವವನ್ನೂ ಭಾರತದ ಸ್ವಾತಂತ್ರ್ಯಹೋರಾಟದ ಶತಮಾನೋತ್ಸವವನ್ನೂ ಕೊಂಡಾಡಲು ನೆರೆದಿರುವೆವು. ಈ ಸಂದರ್ಭದಲ್ಲಿಯೇ ಈ ಶಾಲೆಯು ಮೂರನೇ ವಾರ್ಷಿಕೋತ್ಸವವನ್ನೂ ಮತ್ತು ನಮ್ಮ ಇಂದಿನ ಅಧ್ಯಕ್ಷರು ಈ ಪುಟ್ಟ ಶಾಲೆಗೆ ಇತ್ತಿರುವ ಭೇಟಿಯ ದ್ವಿತೀಯ ವಾರ್ಷಿಕೋತ್ಸವವನ್ನೂ ಸಹ ನೆರವೇರಿಸಲು ಸೇರಿದ್ದೇವೆ.

ಅಧ್ಯಕ್ಷರೆ, ಇತ್ತೀಚಿನ ತಿಂಗಳುಗಳಲ್ಲಿ ತಮ್ಮ ಕೆಲಸಕಾರ್ಯಗಳು ದ್ವಿಗುಣಿತವಾಗಿಯೂ ಅಗಣಿತವಾಗಿಯೂ ಬೆಳೆದಿರುವುದು; ತಮ್ಮ ಗಮನವನ್ನು ಸೆಳೆಯುತ್ತಲೂ, ತಮ್ಮ ಅಮೋಘವಾದ ಕಾಲವನ್ನು ಆಕ್ರಮಿಸಿಯೂ ಇರುವುದು. ವಿಶಾಲವಾದ ಈ ಪ್ರಾಂತ್ಯದಲ್ಲಿರುವ ಲಕ್ಷಗಟ್ಟಲೆ ಪೌರರನ್ನು ವಿದ್ಯಾವಂತರನ್ನಾಗಿಮಾಡುವ ಅಪೂರ್ವ ಜವಾಬ್ದಾರಿಯನ್ನು ಹೊತ್ತಿರುವ ತಾವು ಈ ಸಮಾರಂಭದಲ್ಲಿ ಭಾಗವಹಿಸಲು ಕೃಪೆಯಿಟ್ಟು ಒಪ್ಪಿಗೆಯಿತ್ತಿರುವುದಕ್ಕೆ ನಾವು ಬಹಳ ಕೃತಜ್ಞರಾಗಿದ್ದೇವೆ. ತಮ್ಮ ಅಪೂರ್ವ ಗುಣಾತಿಶಯಗಳನ್ನು ಪರೋಕ್ಷದಲ್ಲಿ ಕೇಳಿ ಹೆಮ್ಮೆಗೊಂಡಿದ್ದ ನಮಗೆ ಈ ಸಂದರ್ಭದಲ್ಲಿ ತಮ್ಮ ಪ್ರತ್ಯಕ್ಷದರ್ಶನಲಾಭದಿಂದ ನಾವು ನಿಜವಾಗಿಯೂ ಹೆಮ್ಮೆಗೊಂಡಿದ್ದೇವೆಯೆಂದು ಹೇಳಿದರೆ ಅತಿಶಯೋಕ್ತಿಯಾಗಲಾರದು.

ಈ ಶಾಲೆಯು, ವಿದ್ಯಾಇಲಾಖೆಯು ವಿದ್ಯಾಭಿವೃದ್ಧಿಗಾಗಿ ಹಾಕಿರುವ ಪಾಂಚವಾರ್ಷಿಕಯೋಜನೆಗೆ ನಾಗರಿಕರು ಇತ್ತಿರುವ ಅಲ್ಪ ಕಾಣಿಕೆ. ಅದರ ಪ್ರಾರಂಭದ ಹಿನ್ನೆಲೆಯೇ ಒಂದು ಗುರುತರವಾದ ಕಾರ್ಯನಿರ್ವಹಣೆಯಾಗಿರುವುದು. ಕಳೆದ ಕೆಲವು ವರ್ಷಗಳಿಂದಲೂ ಇಲ್ಲಿಯ ಮಹಾರಾಣಿ ಹೈಸ್ಕೂಲಿನ ಮುಖ್ಯಾಧಿಕಾರಿಗಳು ಆ ಶಾಲೆಯಲ್ಲಿ ವಿದ್ಯಾರ್ಥಿನಿಯರುಗಳ ಸಂಖ್ಯೆಯು ಮಿತಿಮೀರಿ ಹೆಚ್ಚಿರುವುದೆಂದೂ, ಅದನ್ನು ನಿವಾರಿಸಲು ರಾಜಧಾನಿಯ ಮಧ್ಯಕೇಂದ್ರದಲ್ಲಿ ಇನ್ನೊಂದು ಶಾಲೆಯ ಅವಶ್ಯಕತೆಯಿರುವುದೆಂದೂ ತಿಳಿಸುತ್ತಿದ್ದರು. ಮೂರುವರ್ಷಗಳ ಹಿಂದೆ ಆ ಶಾಲೆಯ ನಿವೃತ್ತ ಮುಖ್ಯಾಧ್ಯಾಪಿಕೆಯರು ಇನ್ನೊಂದು ಶಾಲೆಯನ್ನು ಪ್ರಾರಂಭಿಸುವುದು ಅಗತ್ಯವೆಂದೂ, ಆ ಕಾರ್ಯದಲ್ಲಿ ಮುಂದುವರಿಯಬೇಕೆಂದೂ ನನ್ನನ್ನು ಪ್ರೇರೇಪಿಸಿದರು. ವಿದ್ಯಾಇಲಾಖಾ ಡೈರೆಕ್ಟರವರಲ್ಲಿ ಈ ವಿಚಾರವನ್ನು ಪ್ರಸ್ತಾಪಿಸಲಾಗಿ ಅವರು ಈ ಮಹತ್ಕಾರ್ಯವನ್ನು ಶ್ಲಾಘಿಸಿ, ಶಾಲೆಯನ್ನು ಪ್ರಾರಂಭಿಸಲು ತಕ್ಷಣವೇ ಅನುಮತಿಯಿತ್ತರು. ಅದರ ಫಲವಾಗಿ 1954 ನೇ ಜೂನ್ 18ನೇ ತಾರೀಖಿನದಿವಸ ಈ ಶಾಲೆಯು ಪ್ರಥಮತಃ ಕಾರ್ಯವನ್ನಾರಂಭಿಸಿತು. ಆರು ಜನ ವಿದ್ಯಾರ್ಥಿನಿಯರುಗಳಿಂದ ಮಾತ್ರನೇ ಪ್ರಾರಂಭವಾದ ಈ ಶಾಲೆಯಲ್ಲಿ ಈಗ 144 ವಿದ್ಯಾರ್ಥಿನಿಯರಿರುವರು. ಅಧಿಕೃತ ಸಹಾಯಧನದ ಅಭಾವದಲ್ಲಿ ಇವರುಗಳಿಗೆ ಫ್ರೀಷಿಪ್ ಮತ್ತು ಸ್ಕಾಲರ್‌ಷಿಪ್ಪುಗಳನ್ನು ಏರ್ಪಡಿಸಲು ಅವಕಾಶವಾಗಿಲ್ಲ. ಈ ಸೌಲಭ್ಯಗಳನ್ನೆಲ್ಲಾ ಹೊಂದಿರುವ ಈ ಊರಿನ ಮತ್ತೊಂದು ಶಾಲೆಯಲ್ಲಿ ಇಲ್ಲಿಗಿಂತ ಕಡಿಮೆ ವಿದ್ಯಾರ್ಥಿನಿಯರು ಇರುವರೆಂದು ತಮಗೆ ತಿಳಿಸಲು ನಾವು ಹೆಮ್ಮೆಪಡುತ್ತೇವೆ. ಶಾಲೆಯಲ್ಲಿ ಆರುಮಂದಿ ಅಧ್ಯಾಪಿಕೆಯರುಗಳೂ ಎಂ.ಎ., ಬಿ.ಎಡ್., ಬಿ.ಎ., ಬಿ.ಎಸ್.ಸಿ., ಮುಂತಾದ ಪದವೀಧರರುಗಳೂ ಈರ್ವರು ಪಂಡಿತರೂ ಉದಾರಮನಸ್ಸಿನಿಂದ ಕೆಲಸ ನಿರ್ವಹಿಸುತ್ತಿರುವರು. ಶಾಲೆಯು ಕಳೆದ ಎಸ್. ಎಸ್. ಎಲ್. ಸಿ. ಪರೀಕ್ಷೆಗೆ ಕಳುಹಿಸಿದ್ದ ಮೊದಲನೇ ತಂಡದಲ್ಲಿ ಸರಾಸರಿ ಸಂಖ್ಯೆಯಲ್ಲಿ ಉತ್ತೀರ್ಣರಾಗಿರುವರು. ಮುಂದೆ ಇನ್ನೂ ಹೆಚ್ಚಿನಪ್ರಮಾಣದಲ್ಲಿ ಉತ್ತೀರ್ಣರಾಗಲು ಪ್ರಯತ್ನಪಡಲಾಗಿದೆ.

ಶಾಲೆಯಲ್ಲಿ ಐಚ್ಛಿಕವರ್ಗದಲ್ಲಿ ಆರ್ಟ್ಸ್, ಸೈನ್ಸ್, ಮತ್ತು ಸಂಗೀತಪಾಠಗಳು ಏರ್ಪಾಡಾಗಿವೆ. ಎಲ್ಲಾ ಪ್ರಮುಖ ಕೋಮು ವಿದ್ಯಾರ್ಥಿನಿಯರೂ, ಮಂಗಳೂರು ಮತ್ತು ಹೈದರಾಬಾದು ಮೊದಲಾದ ದೂರಪ್ರದೇಶಗಳವರೂ ಇಲ್ಲಿಯ ವಿದ್ಯಾರ್ಥಿನಿಯರಾಗಿದ್ದಾರೆ. ಮಹಾರಾಣಿ ಹೈಸ್ಕೂಲಿನಿಂದಲೂ, ಮತ್ತು ಕಾನ್ವೆಂಟ್‌ಗಳಿಂದಲೂ ಸಹ ಕೆಲವರು ಈ ಸ್ಕೂಲಿಗೆ ವರ್ಗಮಾಡಿಸಿಕೊಂಡಿರುವರು. ಓರ್ವ ವಿದ್ಯಾರ್ಥಿನಿಯು ದೂರದ ಒಂಟಿಕೊಪ್ಪಲಿನಿಂದ ನಡೆದುಬರುವಳೆಂದೂ ತಿಳಿಯಬರುತ್ತದೆ.

ತಮ್ಮ ಇಲಾಖೆಯವರ ಸೌಜನ್ಯದಿಂದ ಪಡೆದಿರುವ ಮೂರು ಅಂಕಿಯ ಎಕ್ವಿಪ್‌ಮೆಂಟ್ ಸಹಾಯಧನಕ್ಕಾಗಿ ಈ ಶಾಲೆಯು ತಮಗೆ ಕೃತಜ್ಞವಾಗಿರುತ್ತದೆ. ಈ ಶಾಲೆಯ ಪುಸ್ತಕಭಂಡಾರದ ಬೆಳವಣಿಗೆಗೆ ಸಹಾಯಕವಾಗಿ ಯುನೈಟೆಡ್ ಸ್ಟೇಟ್ಸ್ ಇಫರ್ಮೇಷನ್ ಸರ್ವಿಸ್, ಮದ್ರಾಸ್ ಆಫೀಸಿನ ಅಧಿಕಾರವರ್ಗದವರ ಕೆಲವು ಅಮೆರಿಕ ಪುಸ್ತಕಗಳನ್ನು ದಾನಮಾಡಿರುವರು. "ಅಂತರರಾಷ್ಟ್ರೀಯ ಸಂಸ್ಕೃತ ವಿಶ್ವಸಂಸ್ಥೆ"ಗೆ ವಿಶ್ವವಿದ್ಯಾನಿಲಯದವರು ಕಳುಹಿಸಿಕೊಟ್ಟಿರುವ ಅರಮನೆಯ ಕನ್ನಡ ಗ್ರಂಥಗಳನ್ನು ಆ ಸಂಸ್ಥೆಯು ಈ ಶಾಲೆಯ ಅಧ್ಯಾಪಕರೂ ಮತ್ತು ವಿದ್ಯಾರ್ಥಿನಿಯರೂ ವ್ಯಾಸಂಗಮಾಡಲು ಅವಕಾಶವಿತ್ತಿದೆ.

ಇಲಾಖೆಯ ಸಂಗೀತ ಪರೀಕ್ಷೆಗಳ ಜೂನಿಯರ್ ವಿಭಾಗದಲ್ಲಿ ನಮ್ಮ ಶಾಲೆಯ ಕೆಲವು ವಿದ್ಯಾರ್ಥಿನಿಯರೂ, ಅವರುಗಳಲ್ಲಿ ಒಬ್ಬಳು ಪ್ರಥಮ ಶ್ರೇಣಿಯಲ್ಲಿಯೂ ತೇರ್ಗಡೆ ಹೊಂದಿರುವರು. ಮಹಾರಾಣಿ ಹೈ ಸ್ಕೂಲಿನಲ್ಲಿ ವರ್ಷಾಡಾಗಿದ್ದ ಯುನೈಟೆಡ್ ನೇಷನ್ಸ್ ಪ್ರಬಂಧ ಸ್ಪರ್ಧೆಯಲ್ಲಿ ನಮ್ಮ ಶಾಲೆಯ ವಿದ್ಯಾರ್ಥಿನಿಯರಿಗೆ ಪ್ರಥಮ ಮತ್ತು ದ್ವಿತೀಯ ಬಹುಮಾನಗಳು ಲಭಿಸಿವೆ. ಯೂನಿವರ್ಸಿಟಿ ಟೀಚರ್ಸ್ ಕಾಲೇಜಿನ ಪ್ರಚಾರ ಕಾರ್ಯಶಾಖೆಯವರಿಂದ ವಿದ್ಯಾ ವಾರದ ಕಾರ್ಯಕ್ರಮದಲ್ಲಿ ಸೂಕ್ತಭಾಗ ವಹಿಸಿದುದಕ್ಕಾಗಿ ಈ ಶಾಲೆಗೆ ಸರ್ಟಿಫಿಕೇಟ್ ಆಫ್ ಮೆರಿಟ್ ಪ್ರಶಸ್ತಿಯೂ ದೊರೆತಿದೆ. ಇನ್ಸ್ಪೆಕ್ಟರ್ ಆಫ್ ಎಡುಕೇಷನ್ ಅಧಿಕಾರ ವರ್ಗದವರು ತಮ್ಮ ವಿದ್ಯಾರ್ಥಿ ಶಿಕ್ಷಕರುಗಳ ತರಪೇತಿಗಾಗಿ ಈ ಶಾಲೆಯ ಅನುಕೂಲತೆಯನ್ನೂ ಮೆಚ್ಚಿ ಪತ್ರವನ್ನು ಬರೆದಿರುವರು.

ಈ ಶಾಲೆಯ ಪ್ರಥಮ ವಾರ್ಷಿಕೋತ್ಸವವು 1955 ರಲ್ಲಿ ಆಗ ಅಕ್ಟಿಂಗ್ ರಾಜಪ್ರಮುಖರಾದ ಶ್ರೀಮದ್ಯುವರಾಣಿಯವರ ಅಧ್ಯಕ್ಷತೆಯಲ್ಲಿ ಬಹಳ ವಿಜೃಂಭಣೆಯಿಂದ ನೇವೇರಿಸಲ್ಪಟ್ಟಿತು. ಮತ್ತು ಈ ಶಾಲೆಯ ದ್ವಿತೀಯ ವಾರ್ಷಿಕೋತ್ಸವವು ಕಳೆದ ವರ್ಷ ಡಿಸೆಂಬರ್ ತಿಂಗಳಲ್ಲಿ ಮುಖ್ಯ ಮಂತ್ರಿ ಶ್ರೀಮಾನ್ ಕಡಿದಾಳ್ ಮಂಜಪ್ಪನವರ ಅಧ್ಯಕ್ಷತೆಯಲ್ಲಿ ಜರುಗಿತು. ಈ ಘಟನಾವಳಿಗಳನ್ನು ಇಲ್ಲಿ ವಿವರಿಸುತ್ತಿರುವುದು ನಮ್ಮ ಹೆಮ್ಮೆಯನ್ನು ಹೊಗಳುವುದಕ್ಕಾಗಿ ಅಲ್ಲ, ಆದರೆ, ಈ ಮೂರು ವರ್ಷಗಳಲ್ಲಿ ಈ ಶಾಲೆಯಲ್ಲಿ ಜರುಗಿದ ಕಾರ್ಯಕ್ರಮಗಳ ಸಂಕ್ಷಿಪ್ತ ವರದಿಯನ್ನು ತವ್ಮ ಅವಗಾಹನೆಗೆ ತರಬೇಕೆಂಬ ಉದ್ದೇಶದಿಂದ ಮಾತ್ರ. ನೈಚ್ಯಭಾವನೆ, ಮತ್ತು ಕೀಳೆಯೇ ಈ ಶಾಲೆಯ ನೀತಿ. ಅದು ನಡೆಸಿರುವ ಕಾರ್ಯ ಅಲ್ಪ. ಇನ್ನೂ ನಡೆಸಬೇಕಾದ ಕಾರ್ಯಗಳು ಎಷ್ಟೋ ಇವೆ. ತಾವು ಇಷ್ಟಪಟ್ಟರೆ, ಮಹಾರಾಣಿ ಹೈಸ್ಕೂಲಿನ ಗುರುತರ ಜವಾಬ್ದಾರಿಯನ್ನು ತಕ್ಕ ಪ್ರಮಾಣದಲ್ಲಿ ನಿರ್ವಹಿಸಲೂ ಈ ಶಾಲೆಯು ಸದಾ ಸಿದ್ಧವಿರುವುದು. ಸರ್ಕಾರಿ ಮತ್ತು ಇತರ ಶಾಲೆಗಳಲ್ಲಿ ಇರುವ ಸಹಾಯ ಸಂಪತ್ತನ್ನು ಕೊಡಲೂ ಮತ್ತು ಸ್ವೀಕರಿಸಲೂ, ವಿದ್ಯಾರ್ಥಿನಿಯರ ಹಿತದೃಷ್ಟಿಯಿಂದ ಬಯಲಿನ ಕ್ರೀಡೆಗಳಿಗೆ ತಕ್ಕ ಮೈದಾನದಿಂದ ಕೂಡಿರುವ ಕಟ್ಟಡವನ್ನು ಹೊಂದಲೂ ಈ ಶಾಲೆಯು ಕಾತುರವಾಗಿರುವುದ .

ತಮ್ಮ ಅಡಳಿತ ರಕ್ಷಣೆಗೆ ಒಳಪಟ್ಟಿರುವ ಬಾಲಕ ಬಾಲಕಿಯರುಗಳ ಅಸಂಖ್ಯಾತ [illegible] ಈ ಶಾಲೆಯು ಒಂದು ತೃಣ ಮಾತ್ರ. ಆದರೆ ಅವುಗಳಲ್ಲಿ ಯಾವ ಶಾಲೆಯೂ ಈ ಶಾಲೆಯಷ್ಟು ತಮಗೆ ಸಮೀಪವರ್ತಿಯಾಗಿಲ್ಲ. ತಾಯಿಯ ರಕ್ಷಣೆಯನ್ನು ಆಶ್ರಯಿಸುವ ಶಿಶುವಂತೆ, ಈ ಶಾಲೆಯೂ ತಮ್ಮ ರಕ್ಷಣೆಗೆ ಕಾತುರವಾಗಿದೆ. ಅದು ತಮ್ಮ ನೆರಳನ್ನಲ್ಲಿಯೇ ಸರ್ವದಾ ಇರುವುದು. ಈಗ ಶಾಲೆಯು ಚಿಕ್ಕ ಬಾಲಕಿಯಂತೆ ತಾಳ್ಮೆಯಿಂದಲೂ, ಗಂಭೀರದಿಂದಲೂ ಕೂಡಿ, ತವುಗೆ ಗೌರವವನ್ನು ಸೂಚಿಸಲು ಮುಂದುಬರುತ್ತಿರುವುದು. ಧ್ರುವ ನಿಗಾದ ಗತಿಯಂತೆ ತನಗುಂಟಾಗಲಾರದೆಂದು ನಿರೀಕ್ಷಿಸುತ್ತಿರುವುದು. ತಮ್ಮ ಉದಾರ ಮನೋಧರ್ಮವು ಈ ಪ್ರಾಂತ್ಯದ ಸೊರಾಡು ಶಾಲೆಗಳಿಗೆ ಕರುಣಿಸಿರುವಂತೆ, ಈ ಶಾಲೆಗೆ ಹಿಂಜರಿದು ನಿಲ್ಲಲಾರದೆಂದು ನಿರೀಕ್ಷಿಸುವೆನು.

ಅಗತ್ಯ ಕಂಡಾಗಲೆಲ್ಲಾ ನಮ್ಮ ಜವಾಬ್ದಾರಿಯನ್ನು ನಿರ್ವಹಿಸಲೂ ಮತ್ತು ನಮ್ಮ ಕೃತಜ್ಞತೆಯನ್ನು ತೋರ್ಪಡಿಸಲೂ ನಾವು ಸದಾ ಸಿದ್ಧರಾಗಿರುವೆವು. ವಿದ್ಯಾಮಂತ್ರಿ ಶ್ರೀಮಾನ್ ಕಡಿದಾಳ್ ಮಂಜಪ್ಪನವರ ಅಧ್ಯಕ್ಷತೆಯಲ್ಲಿ ಜರುಗಿದ ಶಾಲೆಯ ದ್ವಿತೀಯ ವಾರ್ಷಿಕೋತ್ಸವ ಸಂದರ್ಭದಲ್ಲಿ ತಮಗೆ ಈ ರೀತಿ ಕಾಣಿಕೆಯನ್ನು ಅರ್ಪಿಸಲಾಗಿತ್ತು. "ಈ ಪುಟ್ಟ ಶಾಲೆಗೆ ಅವಶ್ಯವಾದ ಸೂಚನೆಗಳು ಮತ್ತು ಹಿತೋಕ್ತಿಗಳನ್ನು ನೀಡಿಯೂ, ನೀಡುತ್ತಲೂ ಇರುವ, ಈ ಪ್ರಾಂತ್ಯದ ವಿದ್ಯಾ ಇಲಾಖಾ ಡೆಪ್ಯುಟಿ ಡೈರೆಕ್ಟರ್ ಆದ ಶ್ರೀಮಾನ್ ಟಿ. ವಾಸುದೇವಯ್ಯನವರಿಗೂ ಮತ್ತು ಅವರ ಆಫೀಸಿನ ಕಾರ್ಯಗಳನ್ನು ಅತಿ ಚಟುವಟಿಕೆಯಿಂದಲೂ, ಸಹಾನುಭೂತಿಯಿಂದಲೂ ನೆರವೇರಿಸುತ್ತಿರುವ ಅಧಿಕಾರ ವರ್ಗದವರೆಲ್ಲರಿಗೂ ನಮ್ಮ ಕೃತಜ್ಞತೆಯನ್ನು ಈ ಮೂಲಕ ಪ್ರದರ್ಶಿಸಲು ಹರ್ಷಿಸುತ್ತೇವೆ." ಪರೋಕ್ಷದಲ್ಲಿ ಸೂಚಿಸಲ್ಪಟ್ಟ ಭಾವನೆಯನ್ನು ತಮ್ಮ ಎದುರಿನಲ್ಲೇ ಪುನಃ ಸೂಚಿಸಿದರೆ ಪುನರುಕ್ತಿಯಾಗಲಾರದೆಂದು ಭಾವಿಸುತ್ತೇನೆ.

ಇದೇ ಸಂದರ್ಭದಲ್ಲಿ ತಮ್ಮ ಅವಗಾಹನೆಗೆ ಈ ಭಾಗದ ನಾಗರಿಕರ ಪರವಾಗಿ ಒಂದೆರಡು ವಿಚಾರಗಳನ್ನು ತರಲಿಚ್ಛಿಸುವೆನು. ತಮ್ಮ ನಿಕಟವರ್ತಿಯಾಗಿರುವ ಅಂಬಳೆ ಅಣ್ಣಯ್ಯ ಪಂಡಿತರ ಬಾಲಿಕಾ ಶಾಲೆಯು, ಅನುಕೂಲತೆಗಳೆಷ್ಟೇ ಇದ್ದರೂ ಇನ್ನೂ ಪ್ರಾಥಮಿಕ ಶಾಲೆಯಾಗಿಯೇ ಉಳಿದಿರುವುದು. ದ್ವಿತೀಯ ಯೋಜನೆಯಲ್ಲಿ ಗಮನಾರ್ಹ ಸ್ಥಾನವನ್ನು ಹೊಂದಲು ಈ ಶಾಲೆಗಿಂತಲೂ ಯೋಗ್ಯವಾದುದು ಮತ್ತೊಂದಿಲ್ಲ. ಅದನ್ನು ಸರ್ಕಾರಿ ಶಾಲೆಯಾಗಿ ಮುಂದಕ್ಕೆ ತರಲು ತಗಲುವ ಖರ್ಚಿಗಿಂತಲೂ ಖಾಸಗೀ ಶಾಲೆಯಾಗಿ ಮುಂದೆ ತರಲು ತಗಲುವ ಖರ್ಚು ಅಲ್ಪವಾಗುವುದು. ಆದರೆ ವರ್ಗಾವಣೆಯು ತಮ್ಮಿಂದ ವರ್ಷಾಂತಾದರೆ, ಆ ಶಾಲೆಯ ಅಭಿವೃದ್ಧಿಗೆ ತಕ್ಕ ಕ್ರಮವಹಿಸಲು ನಾವು ಸಿದ್ಧರಾಗಿರುವೆವು. ತಾತ್ಕಾಲಿಕವಾಗಿ ಆ ಶಾಲೆಯ ಬಯಲು ಈ ಶಾಲೆಗೂ ಕ್ರೀಡಾರಂಗವಾಗಬಹುದಾಗಿರುವುದು. ಆ ಬಯಲಿನ ಈಗಿನ ಶೋಚನೀಯ ಸ್ಥಿತಿಗಿಂತಲೂ ಅಲ್ಲಿ ಒಂದು ಶಾಲೆಯ ಉದ್ಯಾನವನ್ನು ಏರ್ಪಡಿಸಬಹುದು.

ಈಚೆಗೆ ನಗರದ ದಕ್ಷಿಣ ಭಾಗದಲ್ಲಿ ಬಾಲಕಿಯರ ವಿದ್ಯಾಭ್ಯಾಸಕ್ಕೆ ಹೆಚ್ಚಿನ ಪ್ರೋತ್ಸಾಹವನ್ನು ಕೊಡಬೇಕೆಂದು ಪುರಸಭೆಯವರು ಮುಂದುವರಿದಿರುವಂತೆ ತೋರುತ್ತದೆ. ಕೀರ್ತಿಶೇಷ ಡಾ|| ಗೋಪಾಲಸ್ವಾಮಿಯವರಿಂದ ಸ್ಥಾಪಿತವಾದ ಶಿಶುವಿಹಾರವು ನಮ್ಮ ವಂಶದವರಿಂದ ದಾನಮಾಡಲ್ಪಟ್ಟ ಕಟ್ಟಡದಲ್ಲಿ ನಡೆಸಲ್ಪಡುತ್ತಿರುವುದು. ನಾನೂ ಅದರ ಸಮಿತಿಯಲ್ಲಿರುವೆನು, ಆದರೆ ಆ ಸಮಿತಿಯು ಎಂದೂ ಕೂಡುವುದೇ ಇಲ್ಲ. ಆ ಶಿಶುವಿಹಾರವನ್ನು ಒಂದು ಪ್ರಾಥಶಾಲೆಯಾಗಿ ಪರಿವರ್ತಿಸಬಹುದೆಂದು ತಮಗೆ ಈ ಸಂದರ್ಭದಲ್ಲಿ ಸೂಚಿಸಲಿಚ್ಛಿಸುತ್ತೇನೆ.

ತಾವು ಈ ಶಾಲಾಭ್ಯುದಯಾರಂಭಕ್ಕೆ ದಯಮಾಡಿ ಅಧ್ಯಕ್ಷತೆಯನ್ನು ವಹಿಸಲು ಒಪ್ಪಿಗೆ ಇತ್ತಿದ್ದಕ್ಕಾಗಿ ತಮಗೆ ಪುನಃ ನಮ್ಮ ಹೃತ್ಪೂರ್ವಕ ಸ್ವಾಗತವನ್ನು ಬಯಸುತ್ತೇನೆ.

ಅಧ್ಯಕ್ಷರಿಗೆ ಪುಷ್ಪಹಾರಗಳನ್ನರ್ಪಿಸಿದ ನಂತರ ಕುಮಾರಿ ಜಿ. ಶ್ರೀದೇವಿ ಮತ್ತು ಎಸ್. ಎನ್. ಶಾಂತಿ ಇವರಿಂದ ಚಿತ್ರ ಸಂಗೀ

ತವೂ, ಮತ್ತು ಕುಮಾರಿ ಹೆಚ್. ಎ. ಸುನಂದಾದೇವಿ, ಎಂ. ಎಸ್. ಸುಲೋಚನ, ಎಸ್. ವಿಜಯಲಕ್ಷ್ಮಿ, ರತ್ನಮ್ಮ, ಬಿ ಮಾಲತಿ, ಟಿ. ಎಸ್. ಶಾಂತಕುಮಾರಿ ಯವರುಗಳಿಂದ ಹಾಸ್ಯಚುಟಿಕೆಗಳೂ ನಡೆದವು.

ಪ್ರಥಮ ಬಹುಮಾನ ಪಡೆದ ಪ್ರಬಂಧವಾದ, ಝಾನ್ಸಿರಾಣಿ ಲಕ್ಷ್ಮೀಬಾಯಿಯ ಜೀವನ ಚರಿತ್ರೆಯ ಅದನ್ನು ಬರೆದ ಕುಮಾರಿ ಜಿ. ಶ್ರೀದೇವಿಯಿಂದ ವಾಚಿಸಲ್ಪಟ್ಟ ನಂತರ ಮುಖ್ಯೋಪಾಧ್ಯಾಯರಾದ ಶ್ರೀ ಜಿ. ಎಸ್. ಜೋಸ್ಯರವರ ಕೋರಿಕೆಯಂತೆ, ಅಧ್ಯಕ್ಷರು ಬಹುಮಾನ ವಿತರಿಸಿ ಅಭಿನಂದನೆಯನ್ನು ನೆರವೇರಿಸಿದರು.

ಕುಮಾರಿಯರು, ಜಿ. ಶ್ರೀದೇವಿ, ಎಸ್. ಎನ್. ಶಾಂತಿ, ಪಿ. ಚಂಚಲಕುಮಾರಿ, ಎಂ. ಎಸ್. ಶಾಂತ, ಟಿ. ಗುಂಡಮ್ಮ, ಕೆ. ವತ್ಸಲ, ಪುಷ್ಪಮ್ಮ, ವಿಶಾಲಾಕ್ಷಿ, ಸಾವಿತ್ರಿ, ಎ. ವತ್ಸಲ, ಹೆಚ್. ಎನ್. ಸುನಂದಾದೇವಿ, ಆರ್. ವಸುಧಾ, ಇಂದುಮತಿ, ಡಿ. ರಾಜಲಕ್ಷ್ಮಿ, ಆರ್. ಜಯಕುಮಾರಿ, ಎಸ್. ವಿ ವಿಮಲ, ಭಾರತೀಬಾಯಿ, ಶೈಲಾಬಾಯಿ, ಪ್ರಭಾಮಣಿ, ಹೆಚ್. ಆರ್. ಕಮಲ, ಎಲ್. ಕಮಲ, ಎಸ್. ವಿಜಯಲಕ್ಷ್ಮಿ, ಡಿ. ಎ. ಜಯಲಕ್ಷ್ಮಿ, ಗಿರಿಜಾಂಬಾ, ಶಂಕರಿ ಮತ್ತು ಎಂ. ಆರ್. ಸುಮಿತ್ರ, ಇವರುಗಳು ವಿವಿಧ ಸ್ಪರ್ಧೆಗಳಲ್ಲಿ ಜಯಗಳಿಸಿ ಬಹುಮಾನಗಳನ್ನು ಪಡೆದರು.

ಕರತಾಡನಗಳ ಮಧ್ಯೆ ಎದ್ದು, ಆಶು ಭಾಷಣವನ್ನು ನೀಡುತ್ತಾ, ಅಧ್ಯಕ್ಷರಾದ ಶ್ರೀ ಟಿ. ವಾಸುದೇವಯ್ಯನವರು ಶ್ರೋತೃಗಳ ಮನಕರಗುವ ಸುಶ್ಲಾಘ್ಯವಾದ ಭಾಷಣದಲ್ಲಿ 1857 ನೇ ಸ್ವಾತಂತ್ರ್ಯ ಹೋರಾಟವನ್ನು ವಿವರಿಸಿ, ಬ್ರಿಟಿಷರಿಂದ ರಾಜದ್ರೋಹಿಗಳೆಂದು ಮರಣದಂಡನೆ ವಿಧಿಸಲ್ಪಟ್ಟ ಸ್ವಾತಂತ್ರ್ಯವೀರರಿಗೆ ತಮ್ಮ ಗೌರವನನ್ನು ಸಲ್ಲಿಸಿದರು. ಮುಂದುವರಿದು, ಆ ಹೋರಾಟದ ಅಪಜಯವು ಬ್ರಿಟಿಷರ ಅಧಿಕಶಕ್ತಿಯಿಂದ ಉಂಟಾದುದಲ್ಲ, ಆದರೆ ದೇಶದಲ್ಲಿ ಐಕಮತ್ಯವಿಲ್ಲದುದರಿಂದಲೇ ಹೋರಾಟವು ಅಪಜಯದಲ್ಲಿ ಕೊನೆಗಂಡಿತು ಎಂದು ಹೇಳಿದರು. ಆಗಿನ ಭಾರತದಲ್ಲಿ ಮೂರು ತರಹೆ ಜನರಿದ್ದರು: ಕೆಲವರು ದೇಶದ ಸ್ವಾತಂತ್ರ್ಯಕ್ಕಾಗಿ ಹೋರಾಡಿದವರು. ಮತ್ತೆ ಕೆಲವರು ಈರೀತಿ ಹೋರಾಡಿದವರನ್ನು ಬ್ರಿಟಿಷರಿಗೆ ತೋರಿಸಿಕೊಟ್ಟು ಸಹಾಯಮಾಡಿದವರು. ಮೂರನೇಪಂಗಡದವರು ಬ್ರಿಟಿಷರ ಪಕ್ಷಕ್ಕೆ ಸೇರಿ, ತಮ್ಮ ಸೋದರರೊಂದಿಗೇ ಹೋರಾಡಿದವರು. ಈರೀತಿ ಮೂರು ರೀತಿಯ ಪಂಗಡಗಳಿದ್ದುದರಿಂದಲೇ, ಆ ಹೋರಾಟದಲ್ಲಿ ನಮಗೆ ಜಯವು ಲಭಿಸಲಿಲ್ಲ. ಆದ್ದರಿಂದ ಭಾರತದ ಚರಿತ್ರೆಯನ್ನು ನಾವು ಮತ್ತೆ ಭಾರತೀಯ ಸಂಪ್ರದಾಯಕ್ಕನುಸಾರವಾಗಿ ಬರೆದು ತಿಳಿಯಬೇಕು. ಶಾಲೆಯಲ್ಲಿ ಚರಿತ್ರೆಯನ್ನು ಬೋಧಿಸುವ ಅಧ್ಯಾಪಕರು ಭಾರತದ ನಿಜವಾದ ಚರಿತ್ರೆಯನ್ನು ತಾವು ಅಭ್ಯಾಸಮಾಡಿ, ನಂತರ ವಿದ್ಯಾರ್ಥಿ ವಿದ್ಯಾರ್ಥಿನಿಯರುಗಳಿಗೆ ಬೋಧಿಸಬೇಕೆಂದರು. ಅಧ್ಯಕ್ಷರು ಮುಂದುವರಿದು, ಸ್ತ್ರೀಯರ ವಿದ್ಯಾಭ್ಯಾಸವನ್ನೂ ಮತ್ತು ಅದರ ಗುಣಾತಿಶಯಗಳನ್ನೂ ಶ್ಲಾಘಿಸಿದರು. ಶ್ರೀಮತಿ ಜೋಸ್ಯರವರಿಂದ ಪ್ರಾರಂಭಿಸಲ್ಪಟ್ಟ ಈ ಬಾಲಕಿಯರ ಪ್ರೌಢಶಾಲೆಯು ಚಿಕ್ಕದಾದರೂ, ಅದರ ಕಾರ್ಯಚಟುವಟಿಕೆಯು ಶ್ಲಾಘನೀಯವಾಗಿರುವುದೆಂದು ಅಭಿಪ್ರಾಯ ವ್ಯಕ್ತಪಡಿಸಿದರು. ಮಹಾರಾಣಿ ಹೈಸ್ಕೂಲಿನಲ್ಲಿ ಒಂದು ಸಾವಿರಕ್ಕೆ ಮಿಗಿಲಾದ ವಿದ್ಯಾರ್ಥಿನಿಯರಿರುವರೆಂದೂ ಈ ಕಾರಣದಿಂದ ಪ್ರತಿಯೊಬ್ಬ ವಿದ್ಯಾರ್ಥಿನಿಗೂ ತಕ್ಕ ಗಮನವನ್ನು ಕೊಡಬೇಕಾದುದು ಸಾಧ್ಯವಾಗಿಲ್ಲವೆಂದೂ, ಇತ್ತೀಚೆಗೆ ತಾವು ಬೆಳಿಗಿನವೇಳೆಯಲ್ಲಿಯೂ ಒಂದು ತರಗತಿಯನ್ನು ನಡೆಸಲು ಅನುಮತಿ ಕೊಡಲೇ ಬೇಕಾದ ಪರಿಸ್ಥಿತಿಯೊದಗಿತೆಂದೂ, ಅಂತಹ ಶಿಕ್ಷಣಕ್ರಮದಿಂದ ತಮಗೆ ಅಸಮಾಧಾನವಾಗಿದೆಯೆಂದೂ, ಅಧ್ಯಕ್ಷರು ತಿಳಿಸಿದರು.

ಬೇರೆಬೇರೆ ಕಡೆಗಳಲ್ಲಿ ಪುರಸಭೆಗಳು ಶಾಲೆಗಳನ್ನು ನಡೆಸುವಂತೆ ಈ ನಗರದಲ್ಲಿಯೂ ಇಲ್ಲಿಯ ಪುರಸಭೆಯವರು ಒಂದು ಬಾಲಕಿಯರ ಪ್ರೌಢಶಾಲೆಯನ್ನು ನಡೆಸಬೇಕೆಂದು ಸೂಚಿಸಿದ ತಮ್ಮ ಸಲಹೆಯನ್ನು ಪುರಸಭೆಯು ಗಮನಿಸದಿರುವುದಕ್ಕಾಗಿ ವಿಷಾದವನ್ನು ವ್ಯಕ್ತಪಡಿಸಿ, ಈ ಶಾಲೆಗಾದರೂ ಪುರಸಭೆಯವರು ತಕ್ಕ ಸೌಕರ್ಯಗಳನ್ನೇರ್ಪಡಿಸಿಕೊಡುವರೆಂದು ನಂಬಿರುವುದಾಗಿ ಅವರು ತಿಳಿಸಿದರು.

ಮುಂದುವರಿದು, ಅಧ್ಯಕ್ಷರು ಭಾರತದ ಸೃಷ್ಟಿ ಸೌಂದರ್ಯಗಳನ್ನು ಹೃದಯಂಗಮವಾಗಿ ವಿವರಿಸಿದರು. ಭಾರತವಲ್ಲಿ ಪ್ರಪಂಚದ ಯಾವದೇಶದ ವಾಯುಗುಣವನ್ನಾದರೂ ನೀಡಬಲ್ಲ ಪ್ರದೇಶಗಳಿರುವುದೆಂದೂ, ವಿದ್ಯಾರ್ಥಿ ವಿದ್ಯಾರ್ಥಿನಿಯರುಗಳು ಶಾಲೆಗೆ ಬಿಡುವು ದೊರೆತಾಗ ದೇಶದ ನಾನಾಮೂಲೆಗಳಲ್ಲಿ ಸಂಚರಿಸಿ, ಅಲ್ಲಿಯ ಸೃಷ್ಟಿ ಸೌಂದರ್ಯಗಳನ್ನು ವೀಕ್ಷಿಸಿ, ದೇಶದ ಏಳಿಗೆಗೆ ಶ್ರಮಿಸಬೇಕೆಂದೂ ಉತ್ತಮರಾಷ್ಟ್ರಪ್ರೇಮಿಗಳಾಗಬೇಕೆಂದೂ ಆದೇಶವಿತ್ತರು. ಪೋಷಕರೂ ಸಹ ಮಾಹೆಗೆ ಒಂದು ರೂಪಾಯಿನಂತೆ ಚಂದಾ ಕೊಟ್ಟಾದರೂ ತಮ್ಮ ಮಕ್ಕಳುಗಳಿಗೆ ಭಾರತದ ನಾನಾಭಾಗಗಳ ಪರಿಚಯವನ್ನು ಒದಗಿಸಲು ಏರ್ಪಡಿಸಬೇಕೆಂದೂ, ತಮ್ಮ ಕೈಲಾದ ಅಧಿಕೃತಸಹಾಯವನ್ನೂ ತಾವು ನೀಡುವುದಾಗಿಯೂ ಅಧ್ಯಕ್ಷರು ತಿಳಿಸಿದರು. ಕಡೆಯದಾಗಿ ಶಾಲೆಗೆ ತಮ್ಮ ಆಶೀರ್ವಾದವನ್ನು ಅನುಗ್ರಹಿಸಿ, ಸೂಕ್ತ ಸಹಾಯಧನವನ್ನೂ ನೀಡುವುದಾಗಿಯೂ ಭರವಸೆಯನ್ನಿತ್ತರು.

ನಂತರ ಶಾಲೆಯ ಕಾರ್ಯನಿರ್ವಹಣಾ ಸಮಿತಿ, ಉಪಾಧ್ಯಾಯವರ್ಗ ಮತ್ತು ವಿದ್ಯಾರ್ಥಿನಿಯರುಗಳ ಪರವಾಗಿ ಶ್ರೀಮತಿ ಎನ್. ಕೃಷ್ಣಯ್ಯಂಗಾರ್, ಬಿ.ಎ, ಎಂ.ಐ.ಇ.ರವರು ವಂದನಾರ್ಪಣೆ ಸೂಚಿಸುವ ಸಂದರ್ಭದಲ್ಲಿ ಅಂದಿನ ಸಮಾರಂಭಕ್ಕೆ ಅಧ್ಯಕ್ಷತೆ ವಹಿಸಲು ದಯವಿಟ್ಟು ಒಪ್ಪಿದ ಶ್ರೀಮತಿ ಟಿ. ವಾಸುದೇವಯ್ಯನವರನ್ನು ಶ್ಲಾಘಿಸಿ, ಅವರಿತ್ತ ಅಪೂರ್ವವಾದ ಭಾಷಣದಿಂದ ನೆರೆದಿದ್ದ ಶ್ರೋತೃಗಳ ಮನಸ್ಸು ಪೂರ್ಣವಾಗಿ ಪರಿವರ್ತನೆಹೊಂದಿರುವುದೆಂದೂ ತಿಳಿಸಿ ವಂದನೆಯನ್ನು ಅರ್ಪಿಸಿದರು. ಈವರೆಗೆ ಶಾಲೆಗೆ ಒದಗಿರುವ ಸಹಾಯಕ್ಕಾಗಿ ವಂದಿಸಿ, ಮುಂದೆಯೂ ಸಹ ಅವರೂ ಮತ್ತು ಅವರ ಆಫೀಸಿನಲ್ಲಿ ಸಹಾನುಭೂತಿಯಿಂದ ಆದರಿಸುವ ಅಧಿಕಾರವರ್ಗದವರೆಲ್ಲರೂ ಸಹ ಈ ಶಾಲೆಯು ಸಂಸ್ಥಾಪನೆಯ ಪ್ರಮುಖಶಾಲೆಗಳಲ್ಲೊಂದಾಗುವಂತೆ ಮಾಡಲು ಬೇಕಾದ ಪ್ರೋತ್ಸಾಹಗಳನ್ನೆಲ್ಲಾ ನೀಡುವರೆಂದು ನಿರೀಕ್ಷಿಸಿರುವೆದಾಗಿ ತಿಳಿಸಿದರು.

ರಾಷ್ಟ್ರಗೀತೆಯಾದನಂತರ ಸಮಾರಂಭವು ಯಶಸ್ವಿಯಾಗಿ ಕೊನೆಗಂಡಿತು.

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उत्सवसंग्रहः पाञ्चरात्रागमानुसारी. Vol. I ५.

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ಸಂಧಾನಸೇವಾ, ಪಡಿಮಾಲೆ &C „ „ ೧.

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ಅವತಾರಕಾಂಡ, ಕಲ್ಯಾಣಕಾಂಡ, ಸಂತಾನಕಾಂಡ, ವಿಲಾಸಕಾಂಡ. ೪ ವಾಲ್ಯೂಂ 8.

CORONATION PRESS, MYSORE.

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Proprietor & Editor : G. R. JOSYER, M.A., F.R.E.S.

Vol. XVII No. 47] Monday 9-9-1957 [Price 0—1—6.

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TATIA TOPI
THE MARTYR OF 1857

(Continued from previous issue.)

When Nana responded, Tatia accompanied his master, at the head of one hundred sepoys and three hundred matchlock men, to Cawnpore to "protect" the treasury and magazine depot. On 7th June 1857 he led the attack against the British and eventually forced them to surrender.

He also supervised the arrangements on the bank of the Ganges, when the Englishmen started out in boats to Allahabad. Suddenly at the blast of a conch, gunshots rent the air. The revolutionaries jumped into the river and slew almost all the foreigners.

The news reached the British Government, and General Havelock was posted to liberate Cawnpore. When Havelock marched on Cawnpore on 10th July, Tatia orgnised its defence, and when defeat seemed inevitable, escaped British hands, leaving the enemy in darkness as to his whereabouts and future plans.

Tatia's plans began to materialise in November at Kalpi. General Wyndham, already famous in Europe, was then in charge of Cawnpore and his forces clashed with Tatia's, on the Pandu River on 26th November 1857. Tatia fought for three long days, defeated Wyndham and killed English stalwarts like Brigadier Wilson, Murphy, Stirling, and Gibbins in the action.

Tatia also intercepted Colin's march towards Cawnpore from Lucknow. A battle ensued between the two forces of Colin and Tatia on the Pandu River on the 1st & 2nd December. During this battle, Tatia's shells hit even the tent of Sir Colin. But the treachery of the Sikh troops nullified his exploit and he retreated across the Ganges.

Towards the end of March 1858, when Tatia subdued the Raja of Charkhari, a letter reached the Peshwa's camp. It was from the besieged Ranee of Jhansi who asked for help.

On 1st April, therefore, on the ninth day of the siege of Jhansi by Sir Hugh Rose, with 22,000 troops and 22 guns, Tatia appeared before Jhansi and surprised Sir Hugh Rose.

But Rose's disciplined army, in a fierce battle, swept back Tatia to the bank of the river Betwa. While retreating, however, Tatia set fire to the jungle and rendered it difficult for the English to chase the revolutionaries.

Tatia and Rao Saheb Peshwa, the nephew of Nana Saheb, joined forces at Kalpi, where the Ranee of Jhansi arrived on April 4, 1858, after a non-stop horseback ride of 102 miles. She had escaped from the fort of Jhansi.

Tatia consoled her, arranged for food, clothes and residence and pledged to fight the enemy to the last. They together led the battles at Kunchgaon and Kalpi until eventually, at Gopalpur, the Ranee planned to conquer Gwalior.

Tatia had powerful allies in the Gwalior Durbar and the army, and had clandestinely won them over, before 1st June 1858, when the revolutionaries marched on Gwalior. At the sight of Tatia, the Gwalior troops went over to the patriot army and the Scindia fled for his life.

In the special Durbar held at Phulbegh at Gwalior, on June 8, 1858, Tatia took the post of the Commander-in-Chief of the Peshwa Rao Saheb.

In spite of Tatia's best efforts to defend it and the Ranee's bravery on the battle field, Gwalior fell to Sir Hugh Rose, and the Ranee fell fighting on the battlefield at Gwalior, on June 18, 1858. Tatia, however, escaped from Gwalior on the 30th June, 1857.

For the next four months, Tatia resorted to guerilla warfare. He never faced the enemy in open battle. He gathered provisions, arms and ammunition from native princes, raised

new armies literally from the ground and marched unseen from place to place, his sole aim being to cross the Narbada and descend into the Deccan.

Till October, 1858, he carried out his plans with remarkable skill. The British could not keep pace with his movements and a reward of one lakh of rupees was set on Tatia's head. Tatia had no military paraphernalia, while the English had a camp to move.

Exasperated beyond measure with his swift movements the British Government eventually threw a ring of six generals around him. They were Roberts, Holmes, Park, Mitchell, Hope Grant and Lockhart, pursuing Tatia from different directions.

Tatia, however, touched in swift skirmishes, Patan, Rajgarh, Sironj, Isagarh and Kajuri, indicating a deceptive march towards the north and then, with lightning sweep dashed on to the South and even before the British knew what was happening, arrived on the bank of Narbada and crossed it near Hoshangabad on 26th October, 1858, to the great chagrin of the British. These British commanders were compelled to exclaim, "It is impossible to withhold admiration from the pertinacity with which the scheme was carried out."

Tatia's march south of Narbada was full of grave possibilities and the exploit was prominently featured, even in the European Press.

British forces under Brigadier Hill, Sir Hugh Rose and Roberts now tried to close in on Tatia. Tatia and Rao Saheb, who was with him, were between Narbada on the north, steep hills on the west and the British generals on other sides.

Tatia tried to march on Baroda, whose Royal Court and army included many of his adherents. But the British generals thwarted his plan. Had Tatia and Rao Saheb surrendered, in such a predicament, nobody would have blamed them.

"But these two were in this hour of supreme Danger, as cool, as bold and as fertile in resource, as at any period of their careers."

Tatia left his gunners to fight it out with Major Sunderland while he swiftly recrossed the Narbada.

During the next two months of December and January (1859), Tatia resided in the jungle of Deogadbari and Bhilwada and fought and lost the last battle against the British, on the 21st January, 1859 at Tikbar. The graphic pen of Sir William Russel, the then Special Correspondent of the "The London Times,' wrote on 17th January, 1859:

"Our remarkable friend, Tatia Tope, is too troublesome and clever an enemy to be overlooked. Since last June, he has kept Central India in a fervour. He has sacked stations, plundered treasuries, collected armies, lost them: fought battles, lost them; taken guns from native princes, lost them; then his movements were like forked lightning; and for weeks he has marched thirty and forty miles a day!

"He has crossed the Narbada to and fro, he has marched between our columns, behind them and before them. Ariel was not so subtle, aided by the best stage mechanism. Up mountains, over rivers, through ravines and valleys, amid swamps, on he goes, backwards and forwards and sideways and zigzag ways, now falling upon a post-cart and carrying off the Bombay mails, now looting a village.... yet evasive as Proteus:"

Constantly pursued by defeat, Tatia and Rao Saheb fell out about this time. Tatia, therefore, took leave of Rao Saheb, and the army, and with two horses, a pony, two Brahmin cooks and a man servant named Govind went to Mansing in the Paron jungles.

Mansing was itching to save his skin, taking advantage of the "Surrender and amnesty" offer of the British Government. He saw the chance of his life and turned a traitor!

(To be continued.)

The Rationalist

SANSKRIT WISDOM

A man who wants to improve himself should travel widely, visit Royal Courts, read copiously, be acquainted with nautch girls, and consort with the learned.

* * *

By travel he gets to know many lands and their varied inhabitants, human and bovine, and their varied manners and habits of life.

* * *

By visiting royal courts he gets to know the back-ground of public administration, political and judicial.

* * *

From natch-girls, he can learn the art of winning over persons, and getting the utmost out of them, while keeping oneself aloof and unattached.

* * *

By wide reading, he loses conceit and over-confidence, attains ratiocination, and becomes level-headed.

* * *

And by consorting with the learned, he gains access to the wisdom of the ancients, which will serve as a beacon-light to his own conduct in life.

* * *

One must not go on eating when moving about, nor talk always jokingly; one should not regret what is lost, nor vaunt one's own achievements; one must leave the vicinity of those who distrust one, and avoid the service of low and evil men; one must not stand at ease in the presence of one's elders.

By love, by nearness, by praise, by obeisance, by service, by cleverness, by arts, by interesting converse, by imparting knowledge, by eager appreciation, by prowess, by gifts, by learning, by friendly approach, by glad conversation, and by bestowing favours, one should seek to conquer the world. They are not effective with bad men; such men one should avoid, or subjugate by force.

* * *

The sacred lore, the Puranas, and the Books of Ethics, contribute best to a man's welfare. Hunting, racing, women and drink contribute always to a man's ruin.

* * *

One must not be too harsh, or too stubborn, nor be too soft, nor too argumentative, nor too prone to bursts of rage. Too much of anything is disastrous. Therefore one should safe-guard against it.

* * *

Harshness provokes people. Stubbornness alienates them. Softness makes one negligible. Argumentativeness offends listeners. To be too charitable is to court poverty. And niggardliness makes one contemptible. Rage makes one unsociable. Bigoted orthodoxy engenders ridicule; while irreligiousness leads to sinful actions.

* * *

One must not feel that he is exceptionally gifted, and therefore superior to all others. In the ocean one sees obviously big fish surpassed by bigger fish, like cod, shark, and whale.

* * *

When one's words, good or bad, are not heeded, one must remain silent, like a singer in the presence of deaf-mutes.

G. R. Josyer.

(To be continued.)

PULLING FACES

Do you want to look younger? then pull faces! I've just learned of a Cape Town beautician who declares that men generally look younger than women because they pull faces while shaving.

This, she says, exercises the muscles and keeps the skin toned up.

Pulling faces is the best thing in the world for keeping that youthful look whether you are man or woman.

If you want to preserve your skin, say "Ah!" opening your eyes as if in surprise, "Oo-oo!" as if kissing, and "Ee-ee!" as if a tiger were after you. Smile a "crooked grin," blow out an imaginary candle, or blow a feather around your head.

If you do these things, the beautician maintains, you'll have that fresh look of youth. X.

NICE PRESENTS

Some people have the gift of being able to turn most of life's unpleasant aspects into something profitable. I heard of one such person this week.

When Mr. O. B. Gilman, of Memphis, U.S.A., had two teeth extracted by his dentist, he noticed that both of them had gold fillings. He took them home, cleaned and polished them, and attached clips to them.

Later he presented them to his wife as a pair of golden ear-rings! Y.

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The Manager,
"Rationalist", Mysore.

ENCOURAGEMENT

Years ago, a young man in London aspired to be a writer. But everything seemed to be against him. He had never been able to attend school more than four years. His father had been flung in gaol because he couldn't pay his debts, and this young man often knew the pangs of hunger. Finally, he got a job pasting labels on bottles of blacking in a rat-infested warehouse. He had so little confidence in his ability to write that he sneaked out and posted his first manuscript in the dead of night so that nobody would laugh at him! Story after story was refused. Finally, the great day came when one was accepted. True, he wasn't paid a shilling for it, but one editor had praised him. One editor had given him recognition. He was so thrilled that he wandered aimlessly round the streets with tears rolling down his cheeks.

The praise, the recognition that he received by getting one story in print, changed his whole career, for if it hadn't been for that encouragement, he might have spent his entire life working in rat-infested factories. The boy's name was "Charles Dickens!"

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CHURCHILL'S PRESCRIPTION

Sir Winston Churchill once gave me his prescription against worrying: "When you feel vaguely oppressed by you don't quite know what, a good plan is to write down all the things that you can think of as possible annoyances. Once they are down on paper, you can deal with them. 'This one doesn't mature for six months. I know the answer to this. *This* is the only real difficulty that is crying for an answer.' Then you deal with it. For you make it all manageable the moment you break it up into precise and concrete issues. The only thing that the humam mind can't stand up against is mystery." Z.

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In every thing worth having, even in every pleasure, there is a point of tedium that must be survived, so that the pleasure may revive and endure. The joy of battle comes after the first fear of death; the glow of the sea-bather comes after the icy shock of the sea bathe; and the success of marriage comes after the failure of the honeymoon. All human vows, laws and contracts are so many ways of surviving with success this breaking point, this instant of potential surrender.

ಯಜುರುಪಾಕರ್ಮ ೦–೪–೦.

ಯಜುಸ್ಸಂಧ್ಯಾವಂದನೆ ೦–೪–೦.

ವಿಶಿಷ್ಟಾದ್ವೈತಸಾರ

"ಚಿಕ್ಕದೇವರಾಜಬಿನ್ನಪಂ" ದಿವ್ಯಗ್ರಂಥದಮೇಲಿನ ಉಪನ್ಯಾಸಮಾಲೆ. ೦—೪—೦.

Life of Saint Anantarya.

in English and Hindi. 1—0—0.

ALBERT SCHWEITZER'S

All ordinary violence produces its own limitations, for it calls forth an answering violence which sooner or later becomes its equal or its superior. But kindness works simply and perseveringly; it produces no strained relations which prejudice its working; strained relations which already exist it relaxes. Mistrust and misunderstanding it puts to flight, and it strengthens itself by calling forth answering kindness. Hence it is the furthest-reaching, and the most effective of all forces.

W. R. HEARST'S

It is questionable whether tranquillity is the boon it is made out to be. The late William Randolph Hearst shrewdly observed that "Whatever begings to be tranquil is gobbled up by something that is not tranquil." The constant effort to improve and advance is neither automatic nor the result of a leisurely choice between alternatives. In human affairs, the best stimulus for running ahead is to have something to run from.

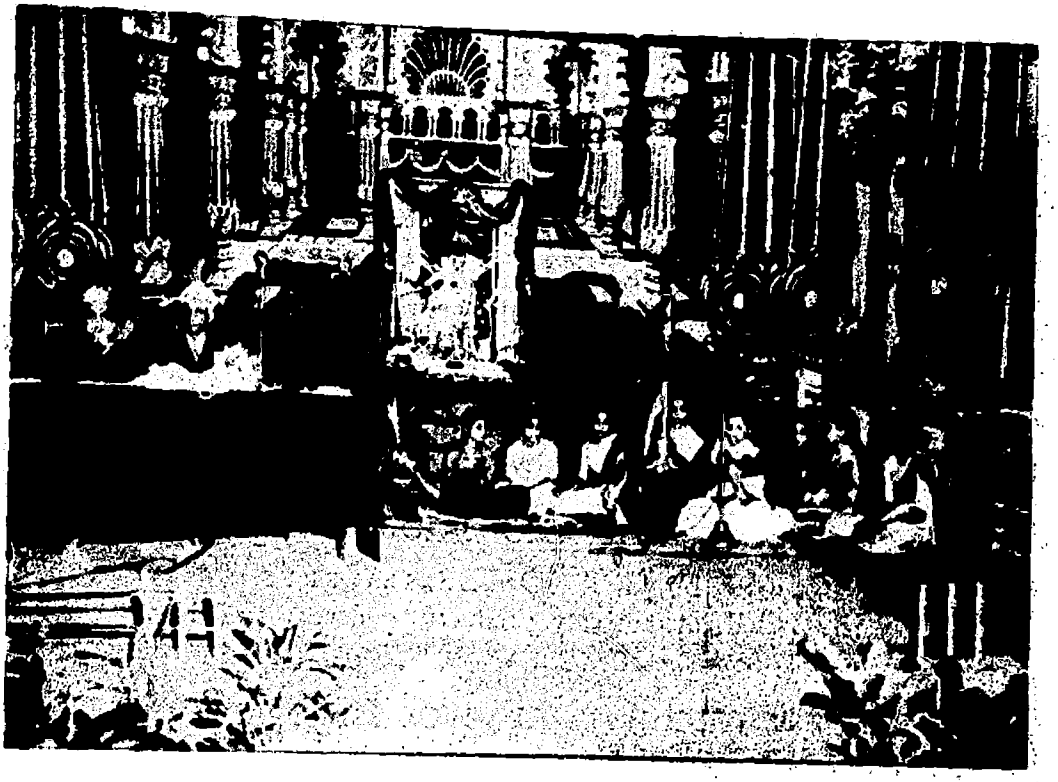
HAROLD HOBBS'S

One wide-awake, persistent enemy may be worth 20 friends. Friends point out all the good things you do. You know all about that. Your enemies point out your mistakes. Get yourself a first-class enemy, cultivate him and, when you achieve success, thank him.

SENATOR GREEN'S

Most people say that as you get old, you have to give up things. I think you get old because you give up things.

H. H. SRI MUMMADI KRISHNARAJA WADIYAR JAYANTHI 1957.



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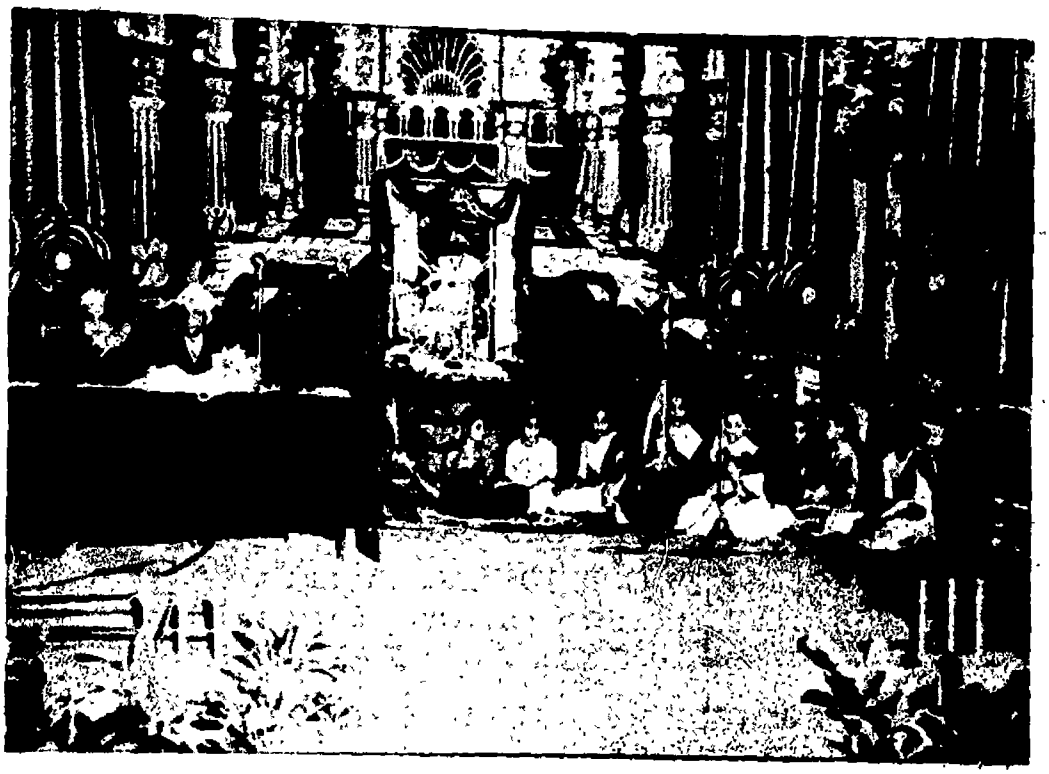

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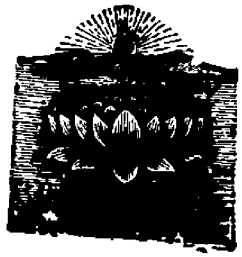

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I am

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A SPECIAL BIRTHDAY

Few bachelors achieve the distinction of remaining unmarried for one hundred years. That is why there was a very special birthday party to celebrate the 100th birthday of Britain's oldest bachelor, Mr. William Stone.

The first thing that strikes many visitors to his spacious flat in Albany. Piccadilly, is his collection of Silver-mounted Walking-sticks; All of them were given to him—as was the custom in his younger days—by brides at whose weddings he acted as best man.

"They are reminders of the fact that I went to many weddings," said Mr. Stone, cheerfully, "but that is the nearest I ever got to marriage!"

When another famous British bachelor, the the late Sir Harry Badkin Poland, celebrated his ninety-fourth Birthday he jocularly declared that if he had married he would never have attained such a great age!

HONESTY'S REWARD

A Competitor in a French radio quiz programme, answered the £1,000 question successfully and then, as the audience shouted its congratulations, informed the quiz-master: "I could see the answer on your notes!"

A dumbfounded silence fell over the hall. The quiz-master gulped, shuffled from one foot to the other, not knowing what to do or say.

Suddenly the sponsor of the programme, sitting in the audience, jumped to his feet and called: "Give him the money for his honesty."

It was a very relieved—and honest—competitor who walked off the stage!

ROULETTE AND RELIGION

Some years ago in Monte Carlo, I discover, a certain English peer attended morning service at a church, then walked into the Casino—to win a small fortune at roulette! He backed number thirty-two, which had been the closing hymn!

The story of his good luck soon spread around the gambling tables, and the following Sunday the church was packed. At the last few bars of the final hymn there was a rush to get to the doors, and the Casino. Strangely enough, this "system" again worked!

But no more. The chaplain, fearing a repetition of the incident, promptly ordered that hymns 1-36, the highest number on the roulette wheel, should not be sung in the church—ever. And to this day, I am told, they have not been.

A.

MONEY BRINGS MONEY

Two men advertised recently in a Toronto newspaper offering 1,000 dollars (about £330) reward to anyone who could make them millionaires. In twenty-four hours they had an average of two telephone calls a minute with formulas ranging from bets on horses, tips on the stock exchange, oil rights and innumerable inventions. All the plans called for plenty of money to make a start, but neither advertiser had more than the bare cost of the advertisement!

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"Rationalist", Mysore.

DISGRACEFUL

We have a balance-sheet before us of a Cotton Mill Company, The Kapila Textiles, Ltd. which is 12 years old and is still showing dead loss. We say "showing". Whether it is really making dead loss, we do not know.

The balance sheet is 15 months old. The law is that it should be published within 3 months. But favoured people can defy the law and go scot-free! Three of them concerned here are B. Beerappa, I.A.S., ex-Judge Vasudevamurthy, and ex-Commissioner and present Race-Steward, Abdul Wajid.

The Capital of the Company is Rs. 36 lakhs; it has got debts of Rs. 13½ lakhs in generous Mysore Bank,—it may be called a permanent debt!—and 12 lakhs more from others.

It spent 36 lakhs in manufacturing, and sold things for 38 lakhs.

The Managing agents drew Rs. 36000 in Commission, and Rs. 18000 in allowance, and spent 47800 in so called "administration expenses"! They were such competent administrators that they could not get an accountant to put up their balance sheet in time! And a State-officer like Beerappa, and ex-Officers like Vasudevamurthy and Abdul Wajid, lend their names to share in the discredit!

The long-suffering share-holders are asked to attend an Annual Meeting to re-elect these worthies, who are so able that they persistently run the Company at loss, who are unable to repay debts for years together! They might as well go to Nanjangud's "Rajghat", and put flowers on the death-spot of the previous Managing Agent, C. P. Chetty.

A Shareholder.

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The Last Great Ruler of the Yadava Dynasty.

DASARA DURBAR 130 Years ago.

H. H. MUMMADI KRISHNARAJA WODIYAR

DASARA PROCESSION

Ht H. NAALVADI KRISHNARAJA WADIYAR.

A WORTHY GRANDSON

He died without leaving an heir to perform his anniversary.

THE DASARA EXHIBITION

The Mysore Dasara Exhibition this year commences on 24th September 1957 synchronising with the commencement of the world famous Dasara Festivities and will continue till 13th October 1957. The Exhibition will be declared open by Shri U. N. Dhebar, President of the Indian National Congress on 24th September 1957 at 9 A.M. Sri V. Venkatappa, Minister for Education will preside.

This year also there has been unprecedented demand for stalls. In addition to 500 permanent stalls, a number of spacious and specially designed pavilions have been constructed to house the Government of India departments and concerns participating in the Exhibition. The Committee had to reluctantly reject a number of applications for stalls on account of pausity of space. However, care has been taken not to reject the application for stalls, which are educative in nature.

Some of the special features in this year's Exhibition are given below:

1. For the first time in the Exhibition, the All India Khadi and Village Industries Commission are participating on a large scale and are arranging for the demonstration of Village and Cottage Industries.

2. The participation of the following Ministries of the Government of India will be an added attraction to this years's Exhibition:

(a) Atomic Energy Commission which is under the direct charge of the Prime Minister. They are exhibiting the models of the Indian Re-Actor "Apsara" and the Canadian model and other interesting items connected with the Peaceful Uses of Atomic Energy.

(b) Ministry of defence: (i) Hindustan Aircraft Ltd., (ii) Cordite Factories.

(c) Ministry of Communication; (i) Indian Telephone Industries Ltd., where ten line private automatic exchange and inter-communication equipment will be demonstrated.

(d) Ministry of Information and Broadcasting: (i) Five-Year Plan Publicity.

(e) Ministry of Railways: Southern Railway.

(f) Ministry of Transport: (i) Regional Tourist Office. (ii) Kandla Port Project. (iii) Director-General of Light Houses and Light Shipping.

(g) Ministry of Natural Resources & Scientific Development: (i) Central Food Technological Research Institute, Mysore.

(h) Ministry of Food and Agriculture: (i) Central Oilseeds Committee.

(i) Ministry of Commerce and Industries: (i) Hindustan Machine Tools (P) Ltd., Bangalore, where their latest Lathe of 1500 mm c.d. and two types of Milling Machines would be displayed. (ii) Hindustan Anti-biotics (P) Ltd., Pimpri. (iii) All India Handloom Board, where the best Handloom fabrics from all over the country would be on show. (iv) Central Tea Board. (v) India Coffee Board. (vi) All India Coir Board. (vii) Small Industries Corporation.

(j) Ministry of Housing and Supply: Housing Scheme of the Government of India.

Many more undertakings of the Government of India are still expected to participate.

3. Many of the foreign governments were approached to participate in this year's Exhibition. The Embassy of the People's Republic of China has decided to participate and is already making necessary arrangements to put on show the Chinese Arts & Crafts. Replies from some more foreign governments are awaited.

4. The United States Information Service, Madras, have been pleased to exhibit "A Children's Library Corner" this year in the Education Court.

5. A West German Private firm has come forward to arrange for the demonstration of

irrigation by spraying method. This will be arranged in Jeevanarayana Katte, where the Mysore Government Agriculture Deparment has put up an interesting demonstration plot.

6. Among State Governments, the Governments of Madhya Pradesh and Madras are participating.

7. Almost all the departments of the Govt of Mysore are participating on a larger scale this year.

The Deparment of Industries and Commerce is arranging the "Cottage Industries Court" wherein, display and demonstration of several Cottage Industries sponsored and aided by the Government will be arranged. Many interesting demonstrations in the field of Cottage and Village industries from the integrated areas have been arranged. The progress achieved in our state in the matter of Community Development and N.E.S. Schemes would be shown to the public by the concerned departmen which has arranged an interesting show.

The Director of Public Instruction has organised the Education Court where the progress achieved by our state in the field of Education will be displayed by means of Charts and Models.

8. Every effort is being made to tastefully decorate the Exhibition premises particularly during nights with a number of coloured electrical installations. Necessary arrangements for water supply, sanitation, electric power supply, fire brigade, Police Service etc., are made.

9. The Committee has allotted stalls free of rent to a number of institutions engaged in Social and Welfare activities.

10. Entertainments form an important feature in the Exhibition. Everyday there will be entertainment in Music, Drama or Dance by talented artistes in the Exhibition Theatre. Many of the top-ranking artistes and film stars will be partcipating in the entertainment programmes. In order to give encouragement to Amateurs, competitions are arranged in music, dance, drama, Kaavyavachana, etc.

DULLES AND RELIGION

Mr, John Foster Dulles, the United States Secretery of State, said recently that he did not hate the Soviet Union or the Russian people.

He made the statement in a television interview when he discussed the importance which Christian principles have in his formulation of foreign policy.

Mr. Dulles recalled that he was the son of a Minister, w s brought up in a devout family and was an elder of the Presbyterian Church.

"Christian principles lay the foundation for everything you do," he said. "You cannot violate those principles without getting into trouble."

There were certain basic truths in all religions, he added.

Asked how the Chtistian teaching of "love your enemy" and "turn the other cheek" could be reconciled with present-day world politics, Mr. Dulles said that hatred was the most evil of all human traits.

"To feel hatred towards people is one of the worst things you can do," he added. One did not need to hate one's enemy. One could in the Biblical sense, love one's enemy, even though he were an enemy. Mr. Dulles explained.

Asked also how Christian principles could be reconciled with his doctrine of "massive relation", Mr. Dulles said that the object of the doctrine was to have the capacity in the hope that there would not be aggression.

"It is also a terribe thing to wipe out great masses of human liberty and to impose slavery on the world," he said.

The Secretary of State said he did not look back on mistakes he might have made in the past. His life was so occupied with the present and the future that he did not have time to think about the past!

The most difficult thing in the world was to "wage peace", he declared.

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उत्सवसंग्रहः पाञ्चरात्रागमानुसारी. Vol. I ५.

ಆಲಯನಿತ್ಯಾರ್ಚನಪದ್ಧತಿಃ „ ಆಂಧ್ರಲಿಪಿಃ ೩.

ಸಂಧಾನಸೇವಾ, ಪಡಿಮಾಲೆ &C „ „ ೧.

ಶ್ರೀ ಕೃಷ್ಣಕಥಾಸಾರ ಸಂಗ್ರಹ ಕನ್ನಡ

ಅವತಾರಕಾಂಡ, ಕಲ್ಯಾಣಕಾಂಡ, ಸಂತಾನಕಾಂಡ, ವಿಲಾಸಕಾಂಡ. ೪ ವಾಲ್ಯೂಂ 8.

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will be inaugurated on Vijaya Dashami day,

3rd October 1957.

TATIA TOPI
THE MARTYR OF 1857

(Continued from previous issue.)

He asked Tatia, "Why did you leave your forces? You have not acted right in so doing." Tatia replied, "I am tired of running away and I would remain with you for the present, whether I have done right or wrong."

Tatia had already sent messengers and got the news of Phiroz Shaw and others at Patan. They had decided to reorganise the revolt and invited Tatia to join them.

Mansing had already contacted Richard Meade who afterwards described Tatia, as hale and hearty after the rest, and intent upon recommencing his war throughout India, after the monsoon. While Tatia trusted the treacherous Mansing, the latter returned with a European officer and a few Bombay sepoys, with instruction to arrest a man pointed out to them.

Tatia's hideout in the jungle was surrounded by the Britishers at the dead of the night (7th April 1859), when Tatia was fast asleep. Tatia was quickly disarmed and bound in chains.

He had on his person a sword, a kukri and 118 mohurs in his wallet. His attendants escaped, however, with important papers about Tatia's future plans.

The British wanted to hang Tatia but no clear evidence warranting the sentence of death could be procured. Still, he was arraigned before a Military Tribunal at Sipri, on the 15th of April 1859, charged with waging war against the British Government between January 1857 and December 1858.

Tatia was completely resigned to his fate. When asked to prepare his defence, he said: "I knew full well that for fighting against the British, the punishment would be death. I do not wish to take part in the trial." Then raising his heavily shackled hands, he continued, "I only wish to be discharged from this misery, either from the mouth of the cannon, or from the loop of the gallows."

Tatia, however, made it clear: "I only obeyed in all things I did, my master's orders. Up to Kalpi, I was under the orders of Nana Saheb, and thereafter, those of Rao Saheb. I had nothing to do with the murder of any European, men, women or children. Neither had I, at any time, given orders for any one to be hanged."

If any question was asked in English, he would coolly reply in Hindustani, "Malum Nahi!" The trial went on for a whole day and then the Court sentenced him to be hanged by the neck till he died. Tatia received the sentence with admirable courage and equanimity.

During this period, there was always a look of indifference on his face. He had nothing but scorn for petty Englishmen. He feelingly remembered his "babalog" (children) at Gwalior and said that the Government should not punish his family or his aged father, who had no connection with his deeds.

Describing Tatia's disposition during this period, Charles Ball says: "From the hour of his capture to that of his death, he exhibited no symptoms of either trepidation or despondency. It was easy to perceive, in his demeanour, that he was quite prepared to yield up the life he had hazarded upon the cast of the die."

Before the day of execution, at the special request of the English, Tatia also dictated the entries in his dairy covering the period of revolt and signed it in bold letters—"Tatia Tope."

The execution announced was to occur at Sipri, at 4 p.m. on 18th April, 1859. Tatia was brought to the place of execution bound in chains, heavily escorted by troops.

A square was formed around the gallows, composed of various army units. A surging crowd of Indians and Europeans witnessed the event. Major Reade read the charge, to which Tatia made no reply. The ironsmith then broke the chains on his legs.

Tatia walked coolly and boldly, up the rickety ladder, on to the scaffold, with as firm steps as his handcuffs would allow. When being pinioned and as his legs were being tied, he smilingly exclaimed, "these formalities are not necessary!"

With these words, he deliberately put his head into the noose. The executioner tightened the noose and the fatal bolt was drawn! after a slight struggle, life ceased!

When the body of the martyr was motionless and the troops were withdrawn, the onlookers—including many European ladies,—rushed forth for a lock of his hair, as a souvenir. They had, at last, surrendered to the charm and bravery of Tatia!

Of the greatness of Tatia Tope, as a man and as a military genius, I cannot do better than quote Charles Ball, who said:

"He was well skilled in military tactics. In the course of twelve months, he fought twenty pitched-battles and encountered in successive engagements, more than a dozen of our best British Generals, Officers and Brigadiers. His success lay in the celerity of his marches, his knowledge of the country and the free-booting manner he adopted to obtain his supplies."

The injustice of the sentence is manifest in the following obituary on Tatia by Malleson. He says:

"Tatia was not a born servant of the English, and was not bound by any tie to the English, and was under no obligation to serve faithfully and truly the English race.

"He declared, that he committed no murder and was charged with none. He was charged with fighting against the English and was hanged. Surely under the circumstances the punishment was greater than the offence."

Citing the analogy of Hofer, Malleson says: "In both cases the leader was a hero to his countrymen. The European is still a hero to the world. The other, the Mahratta, well—who knows that in the nooks and corners of the valleys of the Chambal, the Narbada and the Parbun, his name is not often mentioned with respect and affection!"

How prophetic! the entire Indian Nation is in fact, today paying its grateful respects to Tatia who laid down his life in the cause of his country's freedom! X.

UNIVERSITY OF MYSORE

The following are the Register Numbers of candidates successful at the M.A. Degree Examination in English, held in the month of July 1957.

First Class:	1,	10	82.				
Second Class:	3	5	7	8	9	11	
	75	76	77	78	79	80	
	81	83	84	85	86.		

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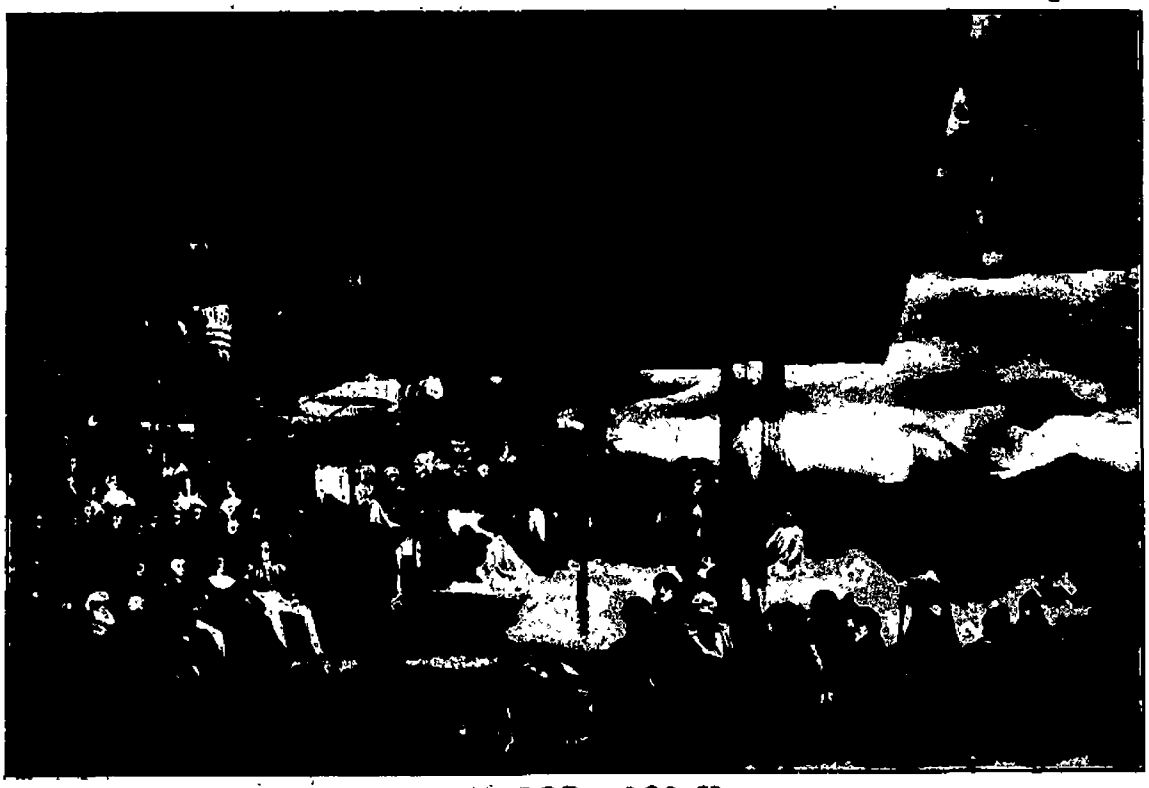
The Last Great Ruler of the Yadava Dynasty.



DASARA DURBAR 130 Years ago.

KARNATAKA.

"ONE OF THE FAIREST PORTIONS."

The following remarks by a member of the Madras Judiciary and author of the first Anglo-Kannada Grammar published in 1820, should interest our readers. Dedicating the volume to the king of England, he observes,—

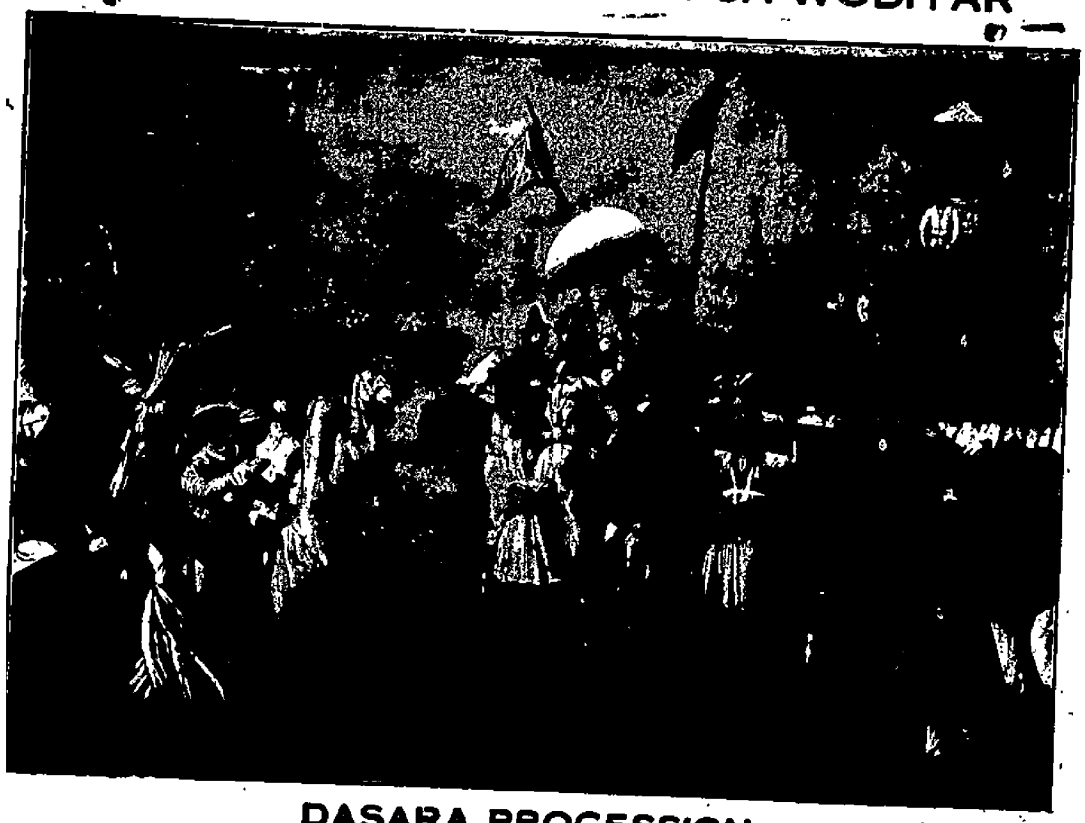
"The gracious permission which I have received to dedicate the following work to Your Majesty, demands the expression of my humblest thanks. In India a knowledge of the languages of the country is of the highest importance to the public interests; for, without that knowledge, no public servant can discharge the duties of his office either with credit to himself, or with advantage to the Government or to its subjects.

The Carnataka language is spoken over a great extent of country. It is nearly the universal language of all the dominions of the late Tippoo Sultan: and consequently the best medium of communication with the inhabitants of a very large portion of the Indian Peninsula.

Tippoo Sultan, although a Mahommedan, was well acquainted with this, the Hindu language of his State; and Hyder Aly, his father and immediate predecessor was quite familiar with it. Both were men of stern and unrelenting dispositions, and little partial to their Hindu subjects; but they knew mankind too well not to be aware, that unless those who govern, be acquainted with the language of the Governed, a set of middle men will arise, who will ultimately become the scourges of the country.

In the territories under the British Sway in India, this evil is disappearing: and should the work now submitted to the world under Your Majesty's most gracious auspices, be the means of hastening its extirpation in *one of the fairest portions of our Eastern possessions*, I shall not consider that I have laboured in vain." JOHN MCKERRELL,

H. H. MUMMADI KRISHNARAJA WODIYAR



DASARA PROCESSION

HIS FRIENDS, THE TREES

The neighbours looked upon him as a very strange little boy because he did not join in the street games with his fellows, but would go off, all alone, for hours together, returning to his supper of bread and jam, which was all his parents could afford.

One day his father asked him where he had been, and he said he had spent his time in Epping Forest with his friends.

Pressed to name these companions, he replied: "The trees. They are my friends. They talk to me. Sometimes they are angry, and they shout when it's windy, and they just whisper when evening comes."

His father and mother gazed anxiously at each other, fearful of something they did not understand. "The forest is too far away for a small boy to visit by himself," said his father, and declared that in future, his son must play with the other boys in the street, within call of his mother.

The next day, however, he was missing again, and in the evening he had not returned. His father and a policeman came across him, quite late, in the forest. He was sitting, his head resting the trunk of an oak tree.

When they took him away he cried: "I can't leave him. The woodmen told me they are going to kill him in the morning because he's too old. I can't leave him now."

All night he lay in his bed, wracked by the sobs of the terrible despair only children know. In the morning the doctor came, and shook his head and talked, awesomely of this astonishing case of a small boy who did not seem to want to live.

No, he did not die. Not then. In fact, he lived to a fine old age, consultant of Governments, friend of kings.

You may have heard of him, the world-renowned arboriculturist who was fatally injured by a lorry outside a hospital, and whose last words so mystified his doctors. "Thank you, my trees," was what he whispered!

You see, he had that very day been pronounced incurable of a painful malady. The lorry which struck him was laden with fire logs!

H. H. NAALVADI KRISHNARAJA WADIYAR.

A WORTHY GRANDSON

He died without leaving an heir to perform his anniversary.

MR. NEHRU'S DILEMMA

Prime Minister Nehru told a predominantly foreign audience at Delhi recently that the Indian masses were no longer resigned to their *kismet* (fate).

They demanded the good things of life but the economy of the country was such that it was not easy to satisfy them.

If Government went too fast, the structure might break up. If they went too slow, then too it might break up in the face of the strong feelings and passions of the people, he said.

Mr. Nehru, who was addressing a luncheon meeting of the Foreign Correspondents' Association, described how the conditions in which the countries of Asia were trying to raise their deplorably low standards of living were quite different from those of the West in a comparable period.

In the Western countries, Mr. Nehru said, the developmental process took 200 years or so. The economic changes came progressively and as a continuous process with the advance of science and technology. It was after the economic revolution had made considerable progress that the political revolution in those countries took a more ideal shape.

Even in a country like the United Kingdom, Mr. Nehru, said they cut off a king's head and did other big things which could be described as revolutionary. However, basically, political power in the United Kingdom, in spite of a certain democratic apparatus, vested in the hands of a relatively few persons. It was only in the twenties of this century, after the First World War, that the United Kingdom had adult franchise.

When adult franchise came, the wealth producing processes had already advanced so much in the Western countries that they could satisfy the people's demands for raising their standards.

This applied to the United States also, except for the fact that the United States had even vaster opportunities of growth

The process was reversed in countries like India where the political revolution came without that economic background. The political revolution here released energies and demands from the people. They quite rightly wanted to better their condition. But the country was not strong enough or wealthy enough or productive enough to satisfy those demands suddenly or quickly.

So the problem of statesmanship was how to bridge this big gap between wealth-producing capacity and the urges which the political revolution had released. This was so in India as well as in other countries of Asia.

Everybody in India had got a vote. Everybody wanted to better his or her condition and Government tried hard through the Five Year Plans and the rest to meet those demands. But it was very difficult to catch up. Ultimately, one might, but meanwhile this created social problems in countries where economic advance had preceded political advance.

The mere fact of low standards of life or of poverty, was not by itself enough to make people aggressively demand changes. For hundreds and hundreds of years people had been poor. But they thought that that was their fate and they were resigned to it. But a change came with political consciousness and political advance. They were no longer satisfied with what they had put up with previously.

In India to-day, there were so many things tnat one wanted to do. But often one had to postpone doing a good thing because the resources available were needed for something else which was more important and more urgent. Sometimes one had to choose a lesser evil so as to avoid a greater evil.

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Excellent edition in Telugu letters. 12.

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उत्सवसंग्रहः पाञ्चरात्रागमानुसारी Vol. I ४.

ಆಲಯನಿತ್ಯಾರ್ಚನಪದ್ಧತಿಃ ,, ಆಂಧ್ರಲಿಪಿಃ ೩.

ಸಂಧಾನಸೇವಾ, ಪಡಿಮಾಲೆ &C ,, ,, ೧.

ಶ್ರೀ ಕೃಷ್ಣಕಥಾಸಾರ ಸಂಗ್ರಹ ಕನ್ನಡ
ಅವತಾರಕಾಂಡ, ಕಲ್ಯಾಣಕಾಂಡ, ಸಂತಾನಕಾಂಡ, ವಿಲಾಸಕಾಂಡ. ೪ ವಾಲ್ಯೂಂ 8.

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inaugurated on Vijaya Dashami day,

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MAHATMA GANDHI INSTITUTE OF INGINEERING

On the 3rd evening, Vijayadashami Day, the Mahtma Gandhi Institute of Engineering was inaugurated by Sri N. Krishniengar, B A., L.C.E , M.I.C.E, in the Rationalist Building, 100 Feet Road, Mysore, before a selected gathering.

The function began with religious ceremonies by priests, and worship of God.

Welcoming the gathering Sri G. R. Josyer, M.A., F R.E.S., observed,

"Sri Krishniengar, and Gentlemen,

We have met, under God's grace, to inaugurate a new institution to meet the urgent needs of the citizens of Mysore, the Mahatma Gandhi Institute of Engineering. You know how, during the last few years, the demand for engineering education has been growing and how the opportunities for attaining it are being curtailed.

It reached the peak this year, and put parents and students to great hardship, so much so that I felt impelled to see whether I could do anything in the matter. Enquiries were made, correspondence was opened, and it all led to the realisation that no new affiliated College could be started without the local and Central Governments' approval, and that no University in India could accept outside candidates for its examinations.

In fact, having occasion to go to Delhi as a member of an Experts' Sub-Committee of the Education Ministry, I met the Dy. Educational Adviser and Secretary of the Central Board of Technical Examinations. His views were most revolting, arbitrary, and dicatatorial. He said, "Have you got 48 lakhs of rupees? Even if you have, you can't have foreign exchange for workshop equipment. And then you cannot admit more than 40 students for each course, and that too might have to be on communal basis!"

That is how the popular Government of India is advancing Technical education, by denying it to the vast majority of those who demand it!

That door being thus closed, we had to seek an alternative opening. In Delhi I found that the young men were avid for Engineering education, and several non-official institutions were doing yeoman service by training hundreds of students for the Madras Overseers' Course, and for the Associate Membership of the Indian Institute of Engineers examinations, which are the only ones available yet for all India.

The Indian Institute of Engineers is formed by the most eminent engineers of India, and is formed by Royal Charter.

In order to standardise engineering education, they have instituted courses of study and examinations, which bear their hall-mark. That hall-mark is to engineering education what the National Bank stamp is to gold ingots.

The able Secretary of the Mysore State Branch of that organisation, Mr. R. A. Rajagopal, B SC., B E., A.M.I.C.E, kindly supplied the concerned literature. Sri M. O. Alasingrachari, B.A., B.L., the able publicist of Madras, kindly procured the literature about the Madras Overseer's Course. Other sympathisers, Sri M. A. Tirunarayanan, B.SC., B.E., the talented Malaria Engneer, Ministry of Health, Delhi, and today's worthy Chairman, have been counselling me in regard to this enterprise.

Engineering and Medicine are the only popular professions affording decent remuneration today. Entry for medicine has become very difficult for some years past, and is impossible to most. Engineering is also becoming similar.

Therefore, for Intermediates who are refused entry to B.E. and have unwillingly joined B SC., for B.SC.'s who have wasted 2 years and can earn no living, for young men who have

secured minor employments and want to advance themselves, A.M.I.E. is the only refuge. Similarly for S.S.L.C's, the Madras Overseer's Course is the only refuge.

We are gathered today to inaugurate an Institution which would afford instruction in both. I welcome you all to it. And I request Sri N. Krishniengar, B.A., L.C.E, M.I.C.E., to preside over the meeting and inaugurate it. Mr. Krishniengar is one of the best type of Indian Engineers. He has held respectable places in the Engineering Service of the State, and acquitted himself honourably. We owe some of the developments of this city also to him. Having risen to Superintending Engineership here, he became also Superintending Engineer in Jaipur State, and since retirement he has been one of the builders of the National Engineering Institute, and its Vice President. And God wills that he should guide our institution also. I request him to graciously inaugurate it this evening."

Speaking by request, Sri M. A. Tirunarayanan, B.SC. B.E. of Tata's Institute of Research, Bangalore, explained the utility of the A.M.I.E, and Overseers' examinations, and the method of approach to them on the part of the candidates and on the part of the teachers, and the present dearth of Overseers in proportion to graduate Engineers and the need for their increase in large numbers, as they are the persons on whom lay the burden of carrying out the constructional side of all the National Plans.

The Chairman, Sri N. Krishniengar, in a lucid speech, traced the course of Engineering education in the country during the last two generations, and how new difficulties were being imposed in the matter of engineering education. It looked as though there was an attempt from the North to repress engineering education in the South, out of grudge for the present preponderance of Engineers from the South all over India. He spoke of the establishment of the National Engineering Institute in Mysore by the efforts of Sri D. V. Narasimha Rao, B E., M.I.C.E., S. Ramaswamy, M.I.C.E., and T. Rama Rao, M.I C.E, and himself, and how its utility was being curtailed now. He commended the efforts of Sri Josyer in trying to meet the situation in the interests of the public, and declaring the "Mahatma Gandhi Institute of Engineering" open, invoked God's blessings on it, and wished it all prosperity!

Sri G. R. Josyer offered thanks to those assembled, and after distribution of sweets the function came to a close.

THE MYSORE DISTRICT AUTOMOBILE ASSOCIATION

To meet Sri Henjerappa, B.A. B.L., Commissioner of Road Transport, the Mysore District Automobile Association arranged a pleasant function on the 2nd instant at the Regional Office of Road Transport, Mysore. Sri G. R. Ramiah proposed the President of the Association, Sri G. R. Josyer, M.A., F.R.E.S. to the Chair. After Tea, the Chairman extended hearty welcome to the Road Transport Commissioner and to the four Regional Transport Authorities, of Gulbarga, Belgaum, Mangalore, and Mysore, who graced the function, and to Sri Kundanlal, Secretary of the All India Automobile Union, who had come from Delhi. Sri G. R. Ramiah gave a brief account of the Mysore Automobile Association and its activities, and paid tribute to the qualities of the Transport Commissioner and the Regional Officers. The Chief guest, Sri Henjerappa complimented the Association on its long-standing good work, and said that he had always urged the bus-owners of other regions to form Associations for mutual welfare and for facilitating contacts with Government. Sri Kundanlal of Delhi addressing the gathering urged the advantages of meetings of officials and non-officials across the table, to thresh out their problems in a spirit of mutual understanding. Sri C. P. Nanjunda Chetty, Vice-President of the Mysore District Automobile Association, proposed a vote of thanks to the assembled guests, and after a group photo the pleasant function terminated.

The Rationalist

SANSKRIT WISDOM

One who does not hasten to a friend who is in distress is a worthless man. A friend who does not help to patch up disagreements among brothers, is a worthless friend.

* * *

Ornaments, Kingdom, Valour, Learning, Wealth, none of these adorns a man as does genuine goodness of conduct.

* * *

Having attained wealth, one must spend it in charity and virtuous deeds assiduously. That alone would befriend one in after life. The world is sustained by the deeds of the men of munificence, not by the niggards.

* * *

Charity makes friends of even strangers and enemies. Charity in the cause of religion, of the pious, and the innocent, ensures one's well-being after death.

* * *

Charity in the cause of the arts and sports, is to show off one's wealth.

* * *

What is bestowed on friends, dependants and relatives on festive occasions is as a matter of duty, to avoid censure, and for maintaining one's own self-respect.

* * *

What is given to the Government and the wicked and the powerful, is from fear and to avoid repression.

What is spent in gambling and lust, or is lost by theft, is just waste.

* * *

The horse shines by its speed, the ox by its load, the gem by its lustre, the king by his forbearance, the musician by his sweet tone, the man of wealth by his generosity, the cow by its milk-yield, the soldier by his valour, the ascetic by his self-control, the scholar by his eloquence, the witness by his veracity, the servant by his single-minded devotion, the ignorant by silence, and women shine by chastity. A house shines by a large family, by its lights, milch-cows, and children.

* * *

A family prospers by having one head, and not many heads.

* * *

It is better to be poor at first and then get rich, than to be wealthy at first and loose it all. It is better to walk at first, then to own a conveyance, than to be used to a conveyance at first, and then have to walk.

* * *

It is better to have no offsprings at all, than to get children which succumb. It is better to be ignorant than to have little knowledge which is dangerous. It is better to live in a forest than to live in some one else's house. It is better to live by alms or seek death than to keep house with a bad wife.

* * *

A good wife, good children, a good measure of learning, some wealth, good friends, good servants, healthy body, a decent residence, and a good Government, these ten are necessary for a man's happiness.

* * *

Excessive wandering, too much fasting, excessive indulgence in sex, excessive fatigue, age a man quickly. Excessive intellectual strain also hastens old age.

If you praise a man for even something which is really a demerit, he becomes pleased and friendly. Wouldn't he be all the more so, if you praise him for some real merit in him?

* * *

Even if a favourite points out truly a demerit, he becomes unwelcome. How then can one who speaks slightingly of a real merit become agreeable?

* * *

By praise even Gods are won over. Why not men? Therefore no man should speak of demerits to one's own face.

* * *

Therefore a man who likes to hear about his own short-comings, and does not get indignant, but instead tries to correct himself, and who does not get elated by hearing his merits praised, and ever retains a sense of humility, is a noble man indeed.

* * *

Imagine the soul to be the occupant of a chariot. The body is the chariot. Intelligence is the driver. Mind is the reins. The organs are the horses. If the chariot is to proceed safely, we should take care to keep all these in order.

* * *

Dharma is eternal; happiness and misery are ephemeral. Soul is eternal; but body is short-lived. Think then of eternal things. Lead a life of contentment. Contentment is a continual feast.

* * *

Life is a river, virtue is its bathing place, truth is its water, moral courage is its bank, mercy is the waves. In such a river good men ever bathe.

G. R. Josyer.

(To be continued.)

INDIA GAVE THE WORLD

Even after the Greeks became acquainted with the art of writing perhaps slightly prior to Homer in 850 B.C., the highest number they knew was 10,000. The Romans, however, could not go beyond 1000 even by the beginning of the Christian era!

Alberuni himself (1030 A.D.) testified to the truth of these two statements. But the Indians had evolved symbols up to as many as 13 digits in the Vaajasaneyi Samhitaa of the Yajurveda, which even according to the most conservative estimate of Macdonnell goes back to earlier than 1000 B.C.

The relevant hymn in the context refers to the measurement of the sacrificial bricks and may be translated thus: "'May these bricks procure for me, in this world and the next, cows numbering 1, 10, 100, 1000, 10,000 (Ayuta), Niyuta (a lakh), Prayuta (million), Arbuda (10 million), Nyarbuda (100 million), and Samudra (1,000 millions), Madhya (10000 millions), Anta (100,000 millions) and Paraardha (1000,000 millions).

The Kaathaka Samhitaa, slightly later perhaps, introduces a new figure called Vadvaa, inserting it after Nyarbuda, thus making the Paraardha higher in value ten times.

The Pancha Vimsha Braahmana sets forth a long list of sacrificial gifts in gold in which the next figure is double the previous and introduces geometrical progression of 12, perhaps for the first time in the history of world mathematics!

Thus 14 digits are introduced, but by the time of the Ramayana, (which even Western indologists agree is prior to the Buddha) where Sugriva counts the numbers of his vast monkey army, this last Paraardha has actually reached as many as 18 digits.

The Shatapatha Braahmana divides a day into 759,375 parts. The knowledge of such

fractions was quite common in the early Vedic period.

The Purusha Sukta or the hymn of creation in the Tenth Mandala refers to Paada (one fourth) and Tripaad (three-fourths). They also knew Ardha (half) Shapha (one-eighth) and Kalaa (one-sixth) introducing figuratively the last two ideas where the cow's hoops are cloven into two halves, and the moon's digits are 15·1.

Indra and Vishnu jointly divided a 1000 into 3 parts in the Rigveda hymn VI 69 8 and also in Shatapatha Braahmana III (3.1.13). Words like Ashta, Pancha, Tri, Sapta already occur many times in the Rigveda, and the Chandassutra has already begun to count the number of syllables in the various metres like the Gaayatri, Anushtup etc.

The Purusha Sukta already cited, starts with the word Sahasra (1000), and Shata (100) already figures in the title of famous Braahmana commentary on the Shukla Yajur Veda. Odd (Ayugma) and even (Yugma) numbers were known. The words Eka and Bahu, standing respectively for one and many, are already very familiar in the earliest portions of the Rigveda, (I. 164·46).

What is most interesting, even the conception of Infinity was known in the time of the Upanishads, for the prayer to be recited before beginning their study beautifully declared "This (God) is Infinity; infinity added to, subtracted from, multiplied or divided by itself, is infinity alone: poornam adah ..... poornam avashishyate.

The title of the Panchavimsha Braahmana clearly shows that ordinals (over and above the numerals) were also known by that time. All these facts notwithstanding, by sheer ill luck the Indian numerals, referred to even today in Arabia as Hindusaa (borrowed from the Hindus), are described in the world as Arabic numerals, since those Arabs were the first international traders who popularised them in Europe.

The new common international system, again, was one of the three outstanding contributions of Hindus to world mathematics. The other two were the zero concept and the place notation.

The concept of zero is universally recognised as having originated in India and sometimes the humerous remark is made that the contribution of India to world mathematics is zero! This zero revolutionised mathematical values, since the writing of the zero either to the right or to the left of the numbers increases or diminishes their value according to its position.

A cipher when placed at the right hand of a figure increases the value tenfold, as 1, 10; in decimal fractions, when placed on the left of a numeral, it divides the value of that numeral by 10 as ·01 (1/100).

This zero was used by the Indians in all their calculations and seems to have been represented by a dot even in the centuries prior to Christ.

Ciphering also refers to deciphering secret symbols, a sort of creptogram, and Kautilya refers to such secret code writing used in the political departments of the State in the 3rd century B.C.

As regards place notation, Aaryabhatta (born 476 A.D.) was familiar with this as based on ten, the second place. This second place denotes ten, the third hundred, etc.

The Nanachat inscription (near Poona) of the Satavahanas of the 2nd century A.D. refers to reading, writing and arithmetic, as three important basic arts in which everybody should receive instruction. U. V. R.

(To be continued.)

HISTORY OF MYSORE
AND THE
YADAVA DYNASTY

BY

G. R. JOSYER, M.A. HONS., F.R.E.S.

AUTHOR

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MYSORE, INDIA.

INDIA GAVE THE WORLD

(Continued from last issue.)

Algebra, as allied to Arithmetic, also received their attention and algebraic calculus was also specialised in by them. Astronomy and its twin science of Astrology was also mastered and Varahamihira (505 A.D.) did not hesitate to study Romaka Siddhanta.

Brahmagupta (628 A.D.) though more of an astronomer, made his contributions to mathematics and even now, his theorem is famous. His works were translated by Alberuni. Bhaskaracharya (born 1114) is perhaps the most respected among these and portions of his work relating to Beejaganita or Algebra and Leelavati or Arithmetic were translated by Cole-Brooke even in the beginning of the last century.

Spherical Trigonometry also was dealt with by him. The elementary laws of Geometry were studied perhaps in the 10th century B.C. for the construction of sacrificial altars. As its ritual became more and more complicated, it became Utsanna or a thing of the past.

Geometrical problems came to be solved in Algebra. The Jaina Mahaveera, a Mysorean of the 9th century (850 A.D.) was the author of Ganitasaarasangraha, edited and translated by Professor Rangacharya of Madras in the beginning of this century.

All these treatises are metrical and can easily be memorised.

Arabic writers like Alberuni translated Hindu works on Algebra and Astronomy into Arabic. Leonardo of Pisa first introduced this science into modern Europe.

In Trigonometry also, the Hindus were perhaps the pioneers; in Arithmetic, the decimal system, borrowed by the Arabians and taught by them in Europe was first enunciated in India.

Similarly, the cipher, now traced to Arabic "Sifr" meaning empty should also be further traced back to Indian sources.

Raashi Vidyaa in the Chhandogya Upanishad included Arithmetic and Algebra (as explained by Sri Sankara); and Ganita, revered as the most superior among the sciences known as Vedaangas, included Astronomy, Arithmetic, and Algebra, but not Geometry or Shulba (which was then included in the Kalpa).

The application of the theorem now wrongly known after Pythagoras (Circa 540 B.C.) was already known to the Hindus in Baudhaayana (800 B.C.) and Shata Patha-Braahmana and perhaps also earlier in the Taittireeya Samhitaa.

Quadratic equations were also studied in the early centuries after the birth of Christ. It is a pity that the students of even the M. A. Degree in Mathematics in our Universities at present are not required to study ancient Indian mathematics.

U. V. R.

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The Rationalist

"VEDARTHA SANGRAHA" OF SRI RAMANUJA

In the long past they were inquisitive, intelligent, receptive, and perceptive. They sought the truth about their body, mind, and soul, about the earth, the sun and moon and stars, the Universe, and about the Great Creator of all that.

They found it. The Vedas, the Upanishads, the Brahmasutras, and the systems of Philosophy propounded by the sages, recorded their invaluable findings.

Subsequent erudite spiritual geniuses like Shankara, Ramanuja, and Madhwa, reinterpreted those ancient records, according to their bent of mind, and for over a thousand years each has had tens of thousands of followers.

Today we are but earth-worms, grovelling in the mire, and covering ourselves with its slime. We are idiots who gape open-mouthed at an imaginary rocket which some one claims to have sent a few hundred miles in the sky! In a universe in which even the blazing sun is a minor creation compared with millions of stars of giant magnitude, we think that this tiny invisible, microscopic atom is a great achievement of cataclysmal importance! That shows the depth of our fall! Satan was not more fallen in hell!

"Vedartha Sangraha" of Ramanuja is a concise expression of Vedic Views on God, the Soul, and the Universe. A devotee describes Ramanuja as the immortal Saint who has churned out of the ocean of the Vedas the elixir of "Vedartha Sangraha".

The work is in Sanskrit. The fact that Shankara, Ramanuja, and Madhwa, all wrote in Sanskrit shows that Sanskrit was the common language of education in their times, and for centuries after them. During the last three generations English has taken the place of Sanskrit. And educated Sreevyshnavites today can only understand Ramanuja's philosophy through English translations of his works.

Sri S. S. Raghavachar, M.A., of the Mysore University deserves to be commended for bringing out a translation of "Vedartha Sangraha", with also a companion volume containing a masterly disquisition on the principles enunciated in the work. The volume of the translation contains the Sanskrit original also, and both volumes are neatly and handily got up.

Most university men are content with writing text books for money, getting examinerships, and accumulating bank-balances. But Sri S. S. Raghavachar's has been an effort in the field of pure scholarship, and a labour of love. The work is its own reward, and a stimulus to greater efforts in the same field.

Nowadays books are written by anybody. Even Governors claim to be authors, and seek to obtain a vicarious reputation for learning by false-pretences. To get books written cheaply by some one else, is only one step further from getting speeches written by some one else. If the work were valuable, the author himself would publish it and earn a name. Since it is to appear under bastard authorship, he writes it any how, and though the work therefore is worthless, the ignorant public are misguided by the claim of the pseudo-author, and bestow on him undeserved credit.

But Mr. S. S. Raghavachar's production is noteworthy and creditable not only to himself but to the Mysore University also.

Though printed in India and not in England, the books are no less valuable. Ramanujite, or Sreevysbnavite philosophy, has not received that measure of fanfare that Shankara's has done because of the vociferousness of its adherents. Radhakrishnan, Hirianna, Kuppuswamy Sastry, born Smarthas, naturally extol Advaitism. We do not decry them for that. Nor could we ever look upon Shankara with anything but admiration for his magnetic personality and majestic brains.

But we are told that Dr. Radhakrishnan has referred to Ramanuja as "the Hindu theologian", in a derogatory sense. What is Radhakrishnan himself? A "secular biologian"? To him Shankara is a philosopher, and therefore Ramanuja should not be classed with him! But Kant, and Whitehead, and Bentley, could be classed with him! Poor Radhakrishnan! When one who ought to rise into a high-class thinker is content to remain a weaver of verbiage, he loses all sense of values and babbles incoherently. But so long as there is George Allen and Unwin to publish the nonsense, one need not mind, but go on presenting stale wine with new labels!

When Satan asked Gabriel "who are you?" Gabriel answered, "Not to know me argues thyself unknown!" So decrying Ramanuja can only lower Radhakrishnan himself in the eyes of the learned.

Ramanuja loved the Vedas, loved the Upanisbads, loved the Sutras, loved God, and he sought to depict them all in their true glory.

But Shankara called the whole world unreal, and then spoke of a phenomenal world and a noumenal world, and of a God who was unknowable, but ought to be known!

Well, without disrespect to Shankara, one is tempted to ask whether it is not as illogical as Nehru's peace plans, or other plans. If that is philosophy, one would rather prefer numismatics; it is at least something concrete.

We have wandered from Mr. Raghavacha books. We commend the two bright volum together priced Rs. 6-8-0, to readers w would like to know about Ramanuja's cog presentation of the philosophy of the Univer

G. R. Josy

SRI G. R. JOSYER

Sri G. R. Josyer left for Delhi on the 11 instant to participate in the meeting of t Experts' Sub-Committee of the Ministry Education from the 17th to 20th.

THE VEDAS

The need for preserving the Vedas in the original pure form was stressed by His Holines Sri Jagadguru Shankaracharya of Kamako Peetam, addressing a large gathering o devotees, at the premises of the Sanskri College, Mylapore, recently.

His Holiness, speaking first in Sanskrit observed that all of them took care to keep their bodies and their clothes clean. But did they bestow any attention on internal cleanliness? Internal impurity was the result of desire, anger and fear. It was common knowledge that when one was in the presence of one's mother, all evil thoughts were kept under control. Similarly in the presence of the Divine Mother, they could control their evil thoughts. They could cleanse their hearts only by Dhyana-thirtha (holy water of meditation) of Divine Mother. When the heart was so cleansed, it would learn to distinguish the real from the unreal, which would result in the end of births. A day spent without a conscious attempt to clean one's heart, was a day wasted. Impurity of cloth or body would lead to diseases which would last only for one life-time. But impurity of heart would lead to diseases which would afflict the soul for several births.

His Holiness then pointed out that God or Paramatma was only one and that they worshipped that God either as Father, Mother or Teacher of the Universe. The Vedic religion, which was popularly known as Hindu religion, emphazised this fact. God in the form of Divine Mother was a personification of kindness and love and he who worshipped at Her divine feet would secure peace quickly. Desires only increased by fulfilment. Desires could be overcome by peace and mental discipline. His Holiness asked the gathering to surrender themselves at the feet of the Divine Mother and purify themselves with Her Dhyana-thirtha, and thus free themselves from desires, diseases and births.

Addressing the gathering next in Tamil for over an hour, His Holiness said that there were two main sects among Christians. But the name of God and the Holy Book of their religion were common to both. The same was the case with Muslims. So far as Hindus were concerned, there were apparently two Gods and two Holy Books, according to whether one was a Saivite or a Vaishnavite—the Tirumarai and the Prabandham. But the basis for both Saivism and Vaishnavism was the Vedas, and there was only one God, the God about whom the Vedas sang. If they had been classified as Saivites, Vaishnavites and so on, the whole country would have been Balkanised. Therefore, His Holiness appealed to the gathering to bear in mind the fact that the Vedas formed the basis for their religion and that there was only one God. Failure to realise this would only lead to the weakening and finally the disintegration of Hindu society.

This gave rise, His Holiness said, to the question of preserving the Vedas in their purity. The Vedas were not preserved in writing and the Tamil term marai (hidden) was very appropriate. The Vedas were like the roots of a tree. The flowers and fruits were like different sects, all deriving their sustenance from the roots. Fortunately, they had a good tradition of the Vedas and the Vedangas being handed down by word of mouth from generation to generation, and happily for the entire world, the Vedas and the Vedangas had been preserved in their pristine purity, especially in the South.

In this context, His Holiness made a passing reference to the language controversy, which he deplored, and said that the importance of Sanskrit was due to the fact that it was the language of the Vedas. There was evidence to prove the influence of Sanskrit in Far-eastern countries like Indonesia and even in places like Persia. It had once occupied the place of an international language. The Vedas should be preserved in Sanskrit and not in translation, because the spirit would get diluted in the process of translation. Though there might be translations, a reference to the original would become necessary, should there be difficulty in interpretation. They could trace the basis for all religions to the Vedas. For the preservation of the vedas, it was necessary that some people should devote their entire time for Vedic study. That was how the Vedas happened to be passed on by oral transmission. A community would cease to exist the moment it lost sight of its purpose. The purpose of the Brahmin Community was to learn, preserve and hand over to posterity, the Vedas and the Vedangas.

ಯಜುರುಪಾಕರ್ಮ ೦–೪–೦.

ಯಜುಸ್ಸಂಧ್ಯಾವಂದನೆ ೦–೪–೦.

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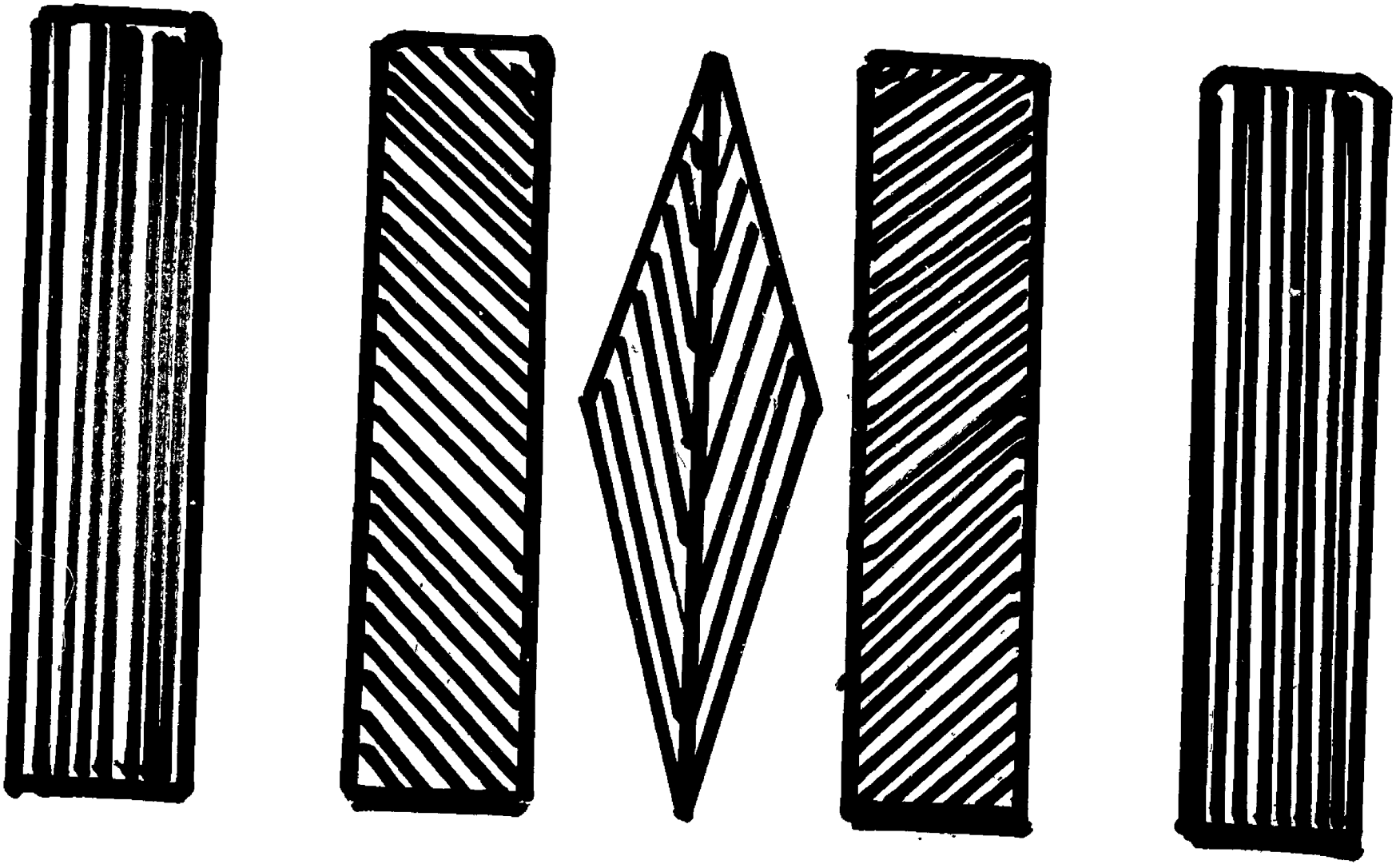

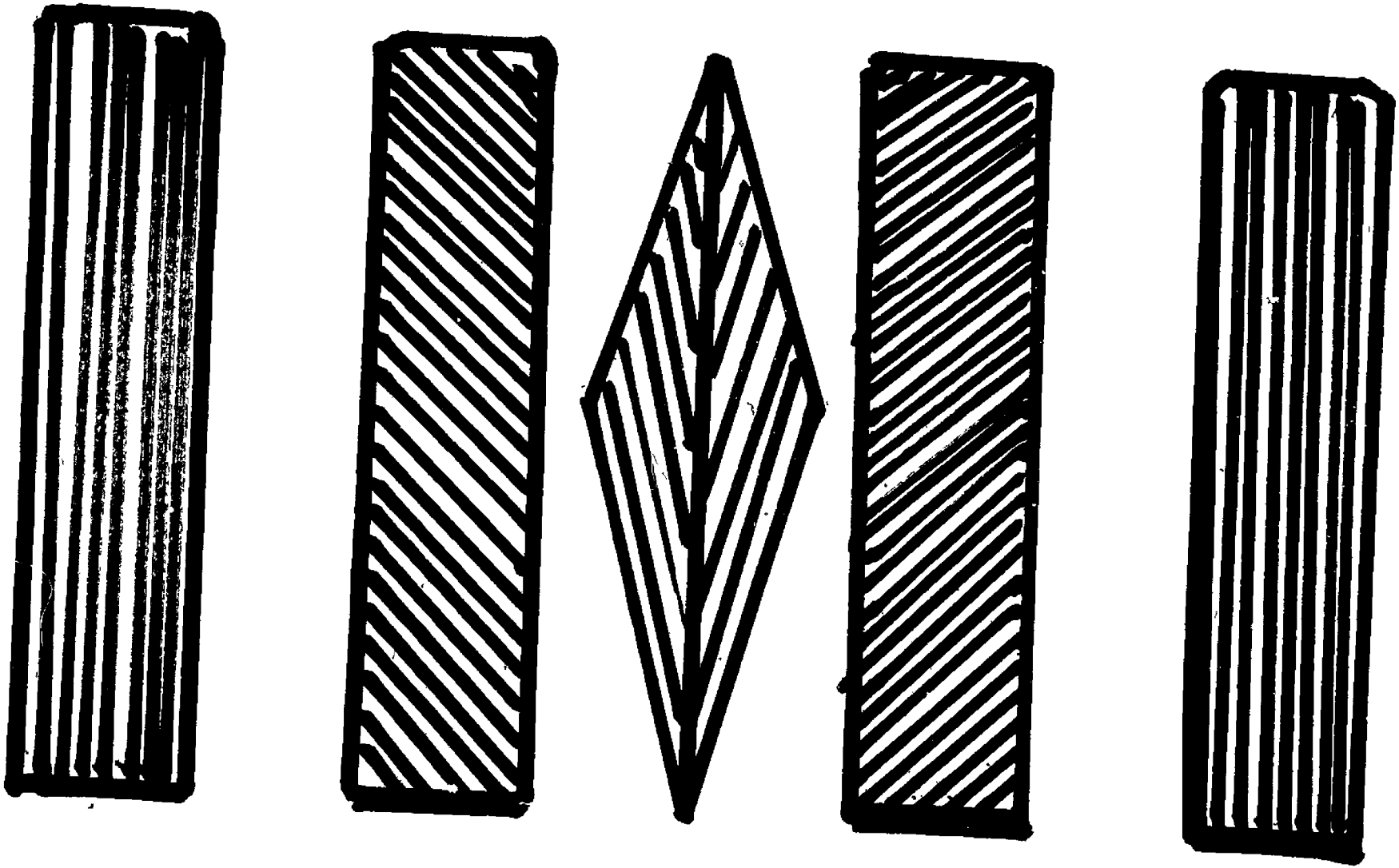

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SECRECY KEEPS PRESIDENT IN POWER

When a member of his secretarial staff came to remind him that it was time to set out for the Capitol, President of the United States Grover Cleveland, the strong man of the White House, appeared not to have heard.

It was as though he had fallen into a trance.

"Mr. President, sir," the young man repeated, "it's time for you to go to the Capitol. Congress is by now already assembled."

Only then did Grover Cleveland shake off his deep preoccupation. Slowly, and with uncharacteristic lack of energy, he got up. It was August and hot. He asked for iced water, drank it, and walked slowly from the room.

Before him lay the ordeal of a Congress in which many influential leaders in his own, the Democratic, Party were arrayed to give battle against their leader.

At that time, 1884, political corruption was ripe throughout the United States. Before his election as President, Grover Cleveland had served as district attorney and, later, as Mayor of Buffalo, New York State. He had made many enemies in both capacities, for, wherever he uncovered it, he attacked graft.

Now the issue before Congress was the Pendleton Bill. Like a number of other bills already passed, this measure was designed to endow a large number of men with claims on their political party with life pensions.

When the bill came before Congress, President Cleveland described it as an attempt to swindle the United States Treasury.

Now he was about to face the storm. But the impending battle with Congress had no part as a cause of the President's strange and gloomy mood.

It had been nothing much at first, that persistent ache of the jaw. But it had become worse.

When President Cleveland consulted his medical advisers he was somewhat perturbed when a number of the leading medical men in the country were called in for consultation.

The aching jaw, it was now revealed to him, was a symptom of a very serious condition.

"Have I cancer?" he asked.

"It will be necessary, to save your life, to remove your jaw," they told him.

For Grover Cleveland the smashing of the corrupt pensions bill was a matter of paramount importance. Already threatened by disloyalty in his own party, he well knew that any hint of sickness would be seized upon with heartless unscrupulousness for political purposes.

His political enemies would put it about that he was unfit to carry out the duties of President; physically incapable of bearing the great weight of that office's terrific responsibilities.

So now, driving toward the Capitol for the first round in the battle, the President was pondering his problem and searching for some solution of it.

A great statesman—and Grover Cleveland was that—must also be a great strategist. Returning to the White House, he surprised his staff by announcing that he proposed to take a holiday.

"Mr. President! At a time like this?" one man protested.

But the very announcement suggested self-confidence and directed the attention of the country away from any question of presidential illness.

Having let the announcement of his forthcoming holiday be made public, President Cleveland sent for his personal surgeon, and said: "Could you remove my jaw without scarring my face? Could you operate so that nobody could detect the mutilation?"

Yes, he was assured, that could be done.

"But I would still have no jaw on that side?" he protested.

"We'll fix you up with a silver jaw," he was assured. "You will appear just as you appeared before."

It's not an easy thing for a king or President to keep secret such news as this.

The President could not be operated on at the White House without the whole staff getting to know about it—and from them the whole country.

He could not enter a hospital for the same reason. Sooner or later the news would leak out.

How, then, was the terrible secret to be kept? It was the President who found the solution. "I shall take a cruise on the presidential yacht," he announced.

This was a very fine vessel, the *Oneida*, and in due course she put to sea, ostencibly on a pleasure cruise. Only at the last minute did the surgeons slip unannounced aboard. And only after she had sailed was the state-room rapidly converted into an operating theatre.

When, some weeks later, the President returned, it was matter of public comment how well he looked with his fresh sea tan.

But those near him noticed a certain difference, though they had no clue as to the real cause.

It was noted then and later that, when he spoke in public, his speech had become somewhat changed. The fine voice, which had done so much to build up for him a great law practice in his earlier days, was now softly muffled.

The silver jaw worked. There was no facial scar. But speech came with a certain difficulty now.

And so, for fourteen years, this amazingly courageous man lived on, and during that long stretch of a deferred death sentence he served not once, but twice as President of the United States!

It was not until after his death, which occurred a few months after he completed his second term as President, that the secret of his long sustained fortitude became known.

And there also came to light a second secret.

Throughout the long years during which he carried the great burden of the State upon his broad shoulders the President had never known a single day free from pain.

For though the silver jaw put back the hour of fate, the terrible disease which made its removal essential at last claimed its gallant victim.

It is significant of the amazing power of the human will that it was only when he felt that his task was completed, and graft was on the way out in his country's public life, that death ensued.

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The Rationalist

18TH YEAR

With this commences the 18th year of the "Rationalist". Our thanks are due to those who have contributed to its existence during these 17 years. Wars have come and gone, Empires have grown or shrunk, monarchs have been crowned or dispossessed, Governments have risen and fallen during the period. Like the Sphinx of the Pyramids, the "Rationalist" has watched the variegated panorama with dispassion, with a growing sense of the unchangeability of human nature, and gathering conviction that nothing is for the better. As the passing wind shakes the cocoanut branch this way and that, the passing fate shakes the human affairs this way and that, until an earthquake, a flood, a geological cataclysm sweeps everything away and leaves emptiness behind!

A Buddha, a Christ, a Mahommad, a Sankara may light a lamp in the hearts of men. A Lenin, a Sun Yat Sen, a Gandhi might think that they are heralding a New Age lasting for all time. For a few brief years their mausoleums might receive flowers with mock reverence, and then everything will vanish like foot-prints on the sand.

Today all the world over, every State has a wild-fire burning, and people live in constant dread of a new menace each day.

Men, posing as representatives of the people, tread them under foot, like Trivikrama, fasten fresh chains on them, squeeze their life-blood while alive, and skin them when dead! Some times they even scalp them like cannibals!

It is all very disillusioning, very distressing.

There is no capable, or stable, or trustable or trusted Ministry anywhere. There are only Ministries in power, and using power like a child handling a sword, thrusting it against its parents!

The "Rationalist" is like a rudder floating in this sea of evil, and all that it can hope is that some distressed souls still gasping for life might catch hold of it, and find some abatement of sorrow, some equability of mind. For, happiness on earth is a chimera, as the poet-philosopher says,

ಆಯುರ್ವರ್ಷಶತಂ ನೃಣಾಂ ಪರಿಮಿತಂ ರಾತ್ರೌ ತದರ್ಧಂ ಗತಂ
ತಸ್ಯಾರ್ಧಸ್ಯ ಪರಸ್ಯ ಚಾರ್ಧಮಪರಂ ಬಾಲತ್ವವೃದ್ಧತ್ವಯೋಃ।
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ಜೀವೇ ವಾರಿತರಂಗಭಂಗಚಪಲೇ ಸೌಖ್ಯಂ ಕುತಃ ಪ್ರಾಣಿನಾಂ॥

आयुर्वर्षशतं नृणां परिमितं रात्रौ तदर्धं गतं
तस्यार्धस्य परस्य चार्धमपरं बालत्ववृद्धत्वयोः।
शेषं व्याधिवियोगदुःखसहितं सेवादिभिर्नीयते
जीवे वारितरङ्गभङ्गचपले सौख्यं कुतः प्राणिनाम्॥

"The life span of men is only 100 years. Half of it is lost in the darkness of night. Half out of the remaining half is taken up by infancy and old age. The balance is wasted in disease and sorrows of various kinds. Thus life is inconstant as the fragment of a broken wave. How can we hope for any happiness in it?"

Editor.

TASK OF THE UNIVERSITIES

President Prasad recently called upon the Universities to adjust themselves to the needs of modern India as well as the India of the future.

"The universities should not merely create engineers and architects, who no doubt are necessary to carry out the country's ambitious plans, but should create, engineers and architects who will also build human beings," he said.

The President added, "What we need specially in the era of independent India, which wants to build itself up for the future is a number of engineers who will be able to produce men of character, men of integrity and men who can be depended upon to do the things they are entrusted to do."

The President said that he had a feeling that there was a certain amount of deterioration in universities in what he called the character building of the students.

"We read almost everyday of some accident or the other on railways or aeroplanes and accidents of other kind, and, in most cases, I should think the failure is not of the machine but the failure of man. And, it is a question of great importance for the national well-being to remove causes which lead to that failure.

Even if the failure of the machine was ultimately due to the failure of man—because after all machine was the creation of man—and even if India did not create the machine and had to import them at present, the Indian engineers and workers have to run those machines. Any failure in the running of those machines was the failure of the Indian worker whose hand was on the wheel.

It is therefore necessary, he emphasised, that the universities should pay more attention to the building of character of those who came under their influence, he added.

The President referred to ancient Indian universities like Nalanda and Taxila, which paid more attention to the character of the students. "Today we find that this is an aspect, attention to which is considered unnecessary. There is hardly any attempt to regulate the life of a student and make him imbibe those fundamental principles which really matter in a man's life."

The President said that he did not suggest any regimentation. In fact, he felt that any regimentation which might be necessary should come from within and not from without.

"If education really means something, then the qualities which are inherent in man should be brought out by teachers in our schools and universities" he added.

Dr. Prasad said people were today engaged in building up an India, of which future generations would be proud. It was therefore, natural that there should be a demand for engineers and architects to carry out large plans of construction. It was equally natural that universities should be looked upon as the source of inspiration by these engineers and architects.

(To be continued.)

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PET ANIMALS AND LONG JOURNEYS

A Tortoise is said to have walked from Durban, South Africa, to a farm in the Karoo, a distance of 600 miles, taking forty years to do the journey. This astonishing claim is being investigated by naturalists.

A sheep farmer in Durban has told them that he found the tortoise on his farm and at once recognized it by the markings on its back as the same tortoise which his son took to Durban forty years ago. The farmer added that two months after his son had settled in Durban he missed the tortoise.

It is known that the homing instinct in tortoises is very strong, says one naturalist, and that they will always try to return to their original homes, however great the distance.

What puzzles the experts is how various creatures—notably tortoises, cats, dogs and horses—find their way with apparent ease through vast tracks of unknown country when the homing instinct grips them.

"Have these animals a sense of which we humans are absolutely devoid?" that great naturalist, the late Lord Grey de Ruthyn, once asked. "It is true that the carrier or homing pigeon finds its way by sight, but sight can be no help to animals taken by rail."

That these homing animals never lose themselves seems to point to an uncanny sense of which science knows little. Yet dogs have been sold by their owners, taken by train a hundred or more miles and then, footsore and emaciated, have returned home. For instance, a dog lost in California found its way home to Boston, 3,000 miles away. It was in a state of collapse but careful nursing saved its life.

Some years ago a man living at Firsby Lincs, bought a horse in Boston Market and turned it out to grass. Three months later the horse broke out of the field and, covering twenty miles, was found feeding in his former owner's yard.

ROCKETS AND METEORS

Will the fast-moving force of meteor particles circling the earth destroy rocket ships and any man-made satellites launched from the earth? A new Mexico scientist, Dr. Lincoln La Paz, thinks this may happen. He says metal mirrors mounted on rockets and fired into the fringes of space have returned deeply pitted.

At higher altitudes, he points out the meteor particles may have speeds many times greater than a rifle bullet (800 m p h.).

Meteorites have been shooting into the news recently. Astronomers have calculated that more than twenty million of them from outer space strike the earth daily.

Most of these meteorites are very tiny—no larger than a raindrop—and almost immediately they burn away to dust through friction with the earth's atmosphere fifty miles or more above the ground. Sometimes these flashes are visible as "shooting stars."

Occasionally a meteor may be so large that only a part of it is destroyed during its journey through space. One of the largest known to have fallen on the earth—in the Arizona Desert—weighed several hundred tons and formed a crater nearly 400 feet deep and 4,400 feet wide.

ಯಜುರುಪಾಕರ್ಮ ೦–೪–೦.

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उत्सवसंग्रहः पाञ्चरात्रागमानुसारी. Vol. I ५.

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THE RATIONALIST

A Weekly

for the intelligent man, devoted to a rationalistic survey of all matters of Public interest, in the economic, commercial, and literary fields.

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KARNATAKA

The following from John Mckerrell's "Grammar of the Carnataka language", published in 1820 should be of interest to our readers.

The three principal languages of Southern India are the Telugu, the Tamil, and the Carnataka. The first is spoken in the provinces to the Northward of Madras, the second to the southward, the third to the westward, on the table land above the passes of the mountains; and also in some districts below the ghauts, on the western side of the Peninsula.

"In Colonel Wilks's "Historical Sketches of the South of India", the limits of the Carnatak country and language are thus discribed:

"The principality which in later times has been named from the obscure village of Mysoor, was the south-western portion of the ancient Carnatic, frequently named also the country of Canara, or the country in which the Canara language is spoken. According to this criterion, the northern limits of that extensive region commenced near the town of Beder in the latitude of 18·45' N. about sixty miles N. W. from Hyderabad; following the course of this language to the S. E. it is found to be limited by a waving line which nearly touches Adivanee (Adoni), winds to the westward of Gooti, skirts the town of Anantapoor, and passing exactly through Nundidroog, touches the range of eastern ghauts; thence pursuing their southern course to the mountanious pass of the Gujjelhutty; it continues to follow the abrupt turn caused by the great chasm of the western hills between the towns of Coimbatore, Palatchi, and Palghaut; and sweeping to the N. W. skirts the edges of the precipitous western ghauts, nearly as far north as the sources of the Krisna, whence following an eastern, and afterwards a north-eastern course, it terminates in rather an abrupt angle near Beder, already described as its northern limit."

AN ENGLISH COMPLAINT

"I have always thought that the children of to-day are not so well up in the three "R's" as we who had an ordinary council education.

We do not want a nation of ballot dancers and sports people, although these are all very well in their place.

I find when shopping that many young assistants are incapable of reckoning the small amounts in their heads, but have to resort to pencil and paper. Even then their figures and handwritings are often undecipherable.

Any child can go on to evening classes, so why should the taxpayers have to keep footing the bill for all this higher education which is wasted on so many?

I left school at thirteen and never regretted it, as I had an interesting job as assistant in a bookshop and was able to further my own education.

I am now a widow but never lack for something to do. I have taught myself typing, lamp-shade making, leather-work, poker-work, playing the piano and cello, although I did have lessons on the violin (paid for by myself). To all this is now added gardening, house-decorating and I never have time to be bored. My council education has been of the greatest benefit to me" complains an English Housewife.

BIRBAL, THE WISE

It was morning in the imperial city of Agra. At a panwari's shop in one of the many winding alleys sat a poor man named Birbal, dreaming wistfully of better days to come.

All of a sudden he was roused from his reverie by someone asking the panwari for a seer of powdered lime. Birbal stared at the customer. "A whole seer of powdered lime!' he cried! "What do you want it for?"

"The emperor Akbar has commanded me to get it without delay," returned the man.

"Pray, what is your office at court?" persisted Birbal.

"I am employed to prepare biras for his majesty," came the proud reply.

Birbal nodded, understanding dawning on his face. And then suddenly he turned very grave "I beg of you to buy a seer of curds instead," said he, "or you may not live to see another day!"

Something about Birbal's manner so frightened the man that he promptly purchased a seer of curds from a halwai's shop nearby and went his way. But he had not been gone along before a body of soldiers arrived on the spot, and, placing Birbal under arrest, took him to Akbar's palace.

Akbar was in a terrible rage. "Who are you?" he thundered at the sight of Birbal, "And how dare you override our commands?"

Birbal prostrated himself before the emperor "Sire" said he, "I am a man of no consequence, but I love my fellow beings. From what your slave told me I could gather that he had put too much lime in the biras this morning, causing some discomfort to your majesty. And I knew that he would be made to eat a seer of lime as a punishment. I intervened because I wanted to save a poor man from an untimely death, and you, sire, from commiting a grave sin in the eyes of God."

The court sat in stunned silence. From his jewelled throne Akbar stared incredulously. Never before had anyone divined his thoughts with the acumen of this stranger. Wise that he was, Akbar realised that such a man would be an asset to any king. Accordingly, the offending slave was pardoned and Birbal appointed to an office at court.

That was the beginning of an illustrious career. In course of time, Birbal became Akbar's minister and constant companion. And to this day he is remembered for his inexhaustible store of wit and wisdom.

Akbar did not take tobacco and lost no opportunity to denounce it as a pernicious thing. One evening when out riding together he and Birbal came to a field of tobacco. An ass stood grazing beside the field but he picked on the grass only, keeping clear of the tobacco leaf.

"Look," cried Akbar triumphantly, "even an ass knows better than man, not to take tobacco."

"True, may Lord," said Birbal, "asses do not take tobacco."

Thus Birbal filled the gaps in Akbar's life with laughter, cheating the loneliness that overshadows kingship by cracking jokes with the emperor. But more than that, he brought home to Akbar many a vital truth.

Once the two sat talking together, "Is there a man in my capital who would dare disobey me?" asked Akbar.

"There are many sire," replied Birbal, "only they are afraid of being caught. Give them a chance to work under cover of night and you shall see things for yourself."

Akbar was intrigued by the plan that Birbal suggested. A tank was built in the palacs gardens, and Akbar issued a proclamation that on a certain moonless night, every man in the city of Agra should empty a 'lota' of milk into the tank.

(Continued on page 6.)

The Rationalist

TASK OF THE UNIVERSITIES

(Continued from last issue.)

Referring to the general expansion that had taken place in the field of education in recent times in India, the President regretted that the expansion "has been only horizontal. There has not seen an equal expansion vertically. Even though we have gained in extent we have not gained in depth."

He said that when he was a student he perhaps knew a little more than the students of the present day. "I therefore feel", he added "that in this expansion we should pay attention also to the depth, and while attending to that side of our educational curriculum, we have also to remember that universities have to adjust themselves to the needs of modern India and of India of the future."

The President said that during his college days they were content with a modicum of knowledge of history or philosophy or even perhaps elementary science. There were very few engineering and technical institutions then. The demands of today naturally were for technical institutions more than for institutions which merely gave knowledge of history, philosophy or even literature. These things, he said, should not be neglected but at the same time we have to adjust our curricula as to the country's present requirements.

He called upon the universities to set up healthy traditions and turn out men and women of character.

He said: "You have to remember that India has a message for the world. Today there are many things which we have to give to other countries also. But before we give, we must know what we have to give. We must be in a position ourselves to appreciate those things, and, it is for fulfilling this high aim and objective that we have to train our young men so that we may carry the message to the world," he added.

Dr. Prasad said that India no doubt had a glorious past, but that would be of no value "unless we can convert it into a living present, and what is more we can make it possible for the future to become even more glorious."

Referring to strikes in schools and colleges the President warned that "this is not the kind of regimentation that will help the country. This would neither help the students nor the teachers."

The students should be made to realise what their duties were and what their limitations were to which they had to submit. If the universities fulfilled this task and so organised their curricular studies as to make the students who came under their influence really honourable men and women of integrity, they would have played a great part indeed, the President said.

TO STIMULATE MEMORY

"Now, Higgins, what are the two sources of sugar?" a teacher asked his pupil.

"I've forgotten, sir."

"Disgraceful! Bend over that chair."

"Wait a minute, sir, I've remembered. Cane and beet."

CURE FOR STAMMER

"How did MacPherson cure his stammer? asked one Scotsman of another.

"Och, it was quite simple really. He had to make a long-distance telephone call to New York!"

WE AND GOD

God does not send sorrow into our lives. He is not responsible for the terrible things that happen to human beings. But when they do happen He can use them for his own purposes.

When we break down under the pressure of grief it is a mark of inadequacy, and that is a good thing. God can do little with the man who considers himself perfectly able to deal with every crisis in life without help from God or man.

To give expression to grief is to admit that you are not utterly self-sufficient. Complacency, pride, independence, hardness of heart—all break down sooner or later when some smashing blow comes down upon us. Few escape. It is then that we realise how dependent we are upon a power outside ourselves. Having exhausted our own resources we look elsewhere for strength and for comfort.

There is an old saying that man's extremity is God's opportunity, and how true it is! If nothing ever went wrong in our lives we should never grow spiritually. We should never learn by experience what St. Paul was getting at in his letter to the Romans when he spoke of being patient in tribulation and rejoicing in hope.

When some cruel circumstance tears a gap in your life, let the love of God flow in through that gap. Open your heart to the One who is always watching and waiting, to help and heal and bless you! X.

EVEN EYELASHES

"She has such lovely eyelashes!" When you hear this said of someone nowadays the person is usually a beautiful woman. But what comparatively few people know—a London beauty specialist tells us—is that lots of women to-day are wearing false eyelashes.

Very attractive they are, too, if the right shade has been chosen. These "falsies" are usually made of human hair, the dark shades coming from China, the lighter shades from Europe. The light ones are easier to detect than the dark ones.

With one ounce of hair, an expert can make 10,000 pairs of lashes! Using a crochet hook, he deftly attaches the hair to a nylon base. The lashes are stiffened with a liquid plastic and then curled.

The false eyelashes, I'm told, are quite easily stuck on with a transparent adhesive, but they tend to droop when they get wet. So when one is wearing them it's inadvisable to go out in the rain or have a good cry!

Long, natural eyelashes have always been considered to add to the charm of a face, but in Japan they think otherwise. They say they are a sign of a weak vitality.

Some detectives claim that from an eyelash it is possible scientifically to determine whether a person is European or Asian, white or coloured, male or female.

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(*Continued from page 3.*)

Now, as Birbal had foreseen, there was not a man willing to waste a lota of milk, and each one was secretly happy that the darkness would conceal his disobedince of the king's commands. As a result, the following morning Akbar found the tank full of water!

But of all Birbal's qualities the most remarkable was his courage. He even reproved the emperor when the latter was in the wrong. In doing so Birbal employed methods eminently practical and a manner so pleasant that the reproof always went home. And in those days of absolute monarchy this was no mean achievment.

Once Akbar asked Birbal if there was any such thing as an inauspicious face. "There certainly is, Sire," replied the Birbal. "I know of a man who is so inauspicious that if you see his face the first thing in the morning you will have to starve the whole day long."

"Bring that man," commanded Akbar, delighted at the prospect of a novel sport, "and let us test the truth of your statement."

Accordingly the man came and spent a night in Akbar's bed chamber, so that Akbar saw his face the first thing on waking the following morning. And, sure enough, the business of state proved so pressing that Akbar could not find time even for his mid-day meal.

"This is terrible," said Akbar to Birbal that evening. "I cannot permit such a man to live in my kingdom. He'll work havoc among the people. Let him be put to death!"

Birbal bowed his head, "My Lord," said he, "if you would spare my life I might say a word or two."

"Speak," commanded the emperor.

"My Lord," said Birbal, "You and this man saw each other the first thing in the morning. But whereas you simply had to go without one meal, this man is to lose his very life! Now who is more inauspicious, you or he?"

At this Akbar burst out laughing and gave orders that the so-called inauspicious man be sent back home with a bag of gold coins!

"RAJATARANGINI"

We know that a fortune is divided up among those who are its heirs, but has anyone heard about wealth in the shape of books undergoing such 'division of property'?

A good instance of such a division is found in the story of Rajatarangini, a historical work by the Sanskrit poet, Kalhan. As it is, there have been very few histories in Sanskrit. Among such rare ones that are available, Rajatarangini holds a high place.

Stein, an Englishman discovered this book in the mansion of a Kashmiri pandit, Keshev Ram, but only a third part of the book was there. What had happened to the rest of it?

Keshav Ram had three sons: when they divided up their father's property after him, they also split up the volume of Rajataranginil

It was only when the three parts with the three brothers were brought together that the book was ready in cemplete form but not quite; in the process of division some pages had been spoilt and that caused the book a damage that could never be made good again!

ಯಜುರುಪಾಕರ್ಮ	೦—೪—೦.
ಯಜುಸ್ಸಂಧ್ಯಾವಂದನೆ	೦—೪—೦.
ವಿಶಿಷ್ಟಾದ್ವೈತಸಾರ	
"ಚಿಕ್ಕದೇವರಾಜವಿನ್ನಪಂ" ದಿವ್ಯಗ್ರಂಥದಮೇಲಿನ ಉಪನ್ಯಾಸಮಾಲೆ.	೧—೪—೦.
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FLYING SAUCERS

At about 12-50 p.m. October 17th, 1952, M. Paigent, headmaster of the school at O'oron in S.W. France, saw a fleecy cloud of curious shape floating along away to the north. Above it was a long, narrow cylinder, apparently tilted at an angle of forty-five degrees, slowly heading south-west, at an estimated height of 6,500 to 10,000 feet.

Puffs of white smoke issued from its top side. Some distance ahead about thirty other objects were travelling on the same course—shapeless smoke balls to the naked eye, but field-glasses revealed a red ball in the centre encircled by a yellowish ring at an angle to it.

These "saucers" were travelling in pairs in short, swift zigzags. When two moved apart they seemed to be connected by a whitish trail like an electric arc.

All left long trails which disintegrated and drifted slowly groundwards. For many hours afterwards trees, telephone wires and roofs were festooned with the remains. These threads resembled wool or nylon. Rolled up, they quickly became gelatinous, then vaporized and vanished.

A number of witnesses collected specimens and saw this happen. The secondary school gym teacher picked up a substantial skein on the sports ground and the school staff were very excited, especially when they found that if the threads were lighted they flared up like Cellophane.

The science master examined them carefully but had no time to analyse them. He watched the vaporization of one thread about forty feet long, which had been twisted round a stick.

Many others in the neighbourhood, including a village mayor, saw the flying objects and the threads. What is the explanation? There is none, M. Aime Michel says in "The Truth About Flying Saucers". It remains a mystery!

He rejects a theory that these were "Threads of the Virgin"—huge spiders' webs spread by the wind over the countryside, for he has never heard of them disintigrating like that.

And here is the strange sequel: Ten days later the whole phenomenon was repeated over Gaillac in the same region, where at least a hundred residents, including two gendarme N.C.O.s, witnessed it.

Here the pairs of saucers occasionally came down lower to about 1000 to 1,300 feet, and the observers likened the threads to glass wool. But neither here nor at Oloron did anyone try to isolate them in a sealed cloche or keep any of the gas for analysis.

Other "saucers" were sighted in France during that October, the most astonishing at Marignane airport, where M. Gachignard, a customs officer, reported that he saw a machine land, park for a moment, then fly off again.

All who have spoken to him, E. Michel says, are convince of his good faith; Michel believes that that the evidence is propably true, in which case no one en earth has ever been so close to a flying saucer.

M. Jeen Latappy, the book's illustrator, who gave him a searching cross-examination, states; "Gachignard struck me as being a simple, honest man, unimaginative, interested solely in his family and routine duties, and yet obstinate, scrupulous, ready to revise his own statements to make his meaning clearer and always refusing to use words he did not understand."

This was his testimony: Just after 2·3 a.m. when the Nice-Paris mail took off to schedule, he sat on a bench outside the hangar to eat a snack of bread and cheese. Suddenly he saw on his left a small light, not very bright, which seemen to be flying towards him, following the runway, at the speed of a jet coming in to land—about 155 miles an honour. Its course was absolutely straight.

Soon it passed in front of him, and he realized that it was something actually flying. *Without slowing down*, it stopped dead about 100 yards to his right, and as it settled on the criss-cross of the runway he heard a dull, muffled sound, like something being slapped flat on the ground. Until then there had been no noise as it came in.

He knew it couldn't be a plane as it hadn't reduced speed or taxied; only fifteen to twenty seconds had passed since it first appeared. He rose and walked towards it, taking about thirty seconds to get half-way, and discovered that the light was part of a more substantial object darker than its surroundings, about three and a half feet high and ten feet long, shaped like a Rugby football with very tapered pointed ends. He couldn't see if it had wheels

The light came from four windows set in a curved line following the upper curve of the "cigar." It was neither steady nor bright, but flickering, ghostly, soft, almost milky at times.

Suddenly, when he was not more that fifty yards off, he saw a stream of tiny white glowing sparks shoot under him from below the rear end, and the cigar took off so violently that he lost his nerve and took five or six steps back.

"I wondered what was going to happen, and if the machine would burst into flames or run over me. I honestly believed I was in danger," he told M. Latappy, with a look of frozen terror.

There was a slight noise like a squib exploding at the take-off, but no air stream, no blast, no preliminary downward tilt. In two or three seconds it vanished, at terrific speed, in the opposite direction to that from which it had come.

One moment it was stationary, the next travelling like lightning, with a stream of fiery particles gushing from the rear.

He at once looked round for anyone who might have seen it, too, but was alone on the runway. He returned to the hangar, where everyone was asleep, for at this early hour traffic was at standstill.

Eventually he ran into an Air France policeman, M. Dugaunin, who exclaimed: "You look like death!"

He told his story, they rang up the control tower, but no one had seen anything, evidently because the machine had kept too low, below the level of the tower.

M. Michel says Gachignard had a reputation for being steady, solid, reliable, essentially a realist. He couldn't have dreamed it all because he was eating at the time. It is hardly likely that it was an hallucination, for it squares in every detail with the story of the great U.S. astronomer, Prof. Tombaugh of New Mexico, who also saw a "cigar" with similar windows flying at fantastic speeds in complete silence.

But Gachignard alone saw the object at rest and the shower of sparks, and heard faint sounds when it touched down and took off.

"If ever the day comes when it is establised that flying saucers exist and come from another world," Michel adds, "Gachinard's 'vision' may well be one of the great moments in human history."

In this engrossing book he gives the most comprehensive account so far of reported sightings in America, Europe and Africa, sifts the evidence, and emphasizes the need for further scientific inquiry. It will fascinate all interested in space problems.

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The Rationalist

SANSKRIT WISDOM

What the sages of old inculcated in Sanskrit as the great laws of life and conduct 3000 years ago Gowtama, the Buddha, came to realise by years of reflection, and laid down in Pali, the then language of the masses of his realm.

He prescribed,

A. The four Earnest Meditations,
B. The four Great Efforts,
C. The four Roads to Saintship,
D. The five Moral Powers,
E. The seven kinds of Wisdom, and
F. The Great eight-fold path.

A. The four Earnest Meditations are meditation—

a) On the impurity of the body
b) On the evils which arise from sensation,
c) The impermanence of ideas,
d) On the conditions of existence.

B. The four Great Efforts are the efforts—

a) To prevent bad qualities from arising,
b) To get rid of bad qualities which have arisen,
c) To produce goodness not previously existing,
d) To increase goodness already owned.

C. The four Roads to Saintship are,

a) The will to acquire it,
b) The necessary exertion,
c) The necessary preparation of the heart,
d) Investigation.

D. The five Moral Powers are,

a) Faith,
b) Energy,
c) Recollection.
d) Contemplation,
e) Intuition.

E. The seven kinds of Wisdom are,

a) Energy.
b) Recollection.
c) Contemplation.
d) Investigation of Scripture.
e) Joy
f) Repose
g) Serenity.

F. The great eight-fold paths are,

a) Right Belief
b) Right Aims
c) Right Speech
d) Right Action
e) Right means of livelihood
f) Right Endeavour
g) Right mindfulness
h) Right Meditation

The Sanskrit inculcations of a Householder's duties, Gowtama translated as follows:

Parents and Children

Parents should,

1. Restrain their children from vice
2. Train them in virtue
3. Have them taught arts and sciences
4. Provide them with suitable husbands or wives
5. Give them their inheritance.

G. R. Josyer.

(To be continued.)

SRI G. R. JOSYER

Sri G. R. Josyer leaves for Delhi to-day to attend a meeting of the Experts' Sub-Committee of the Education Ministry on the 21st, 22nd, and 23rd instants.

MADE DIAMONDS

Carefully preserved in the Natural History Museum, South Kensington, is a microscopic slide with ten specks on it. Those specks are diamonds reputed to have been *made* by a researcher, J. Ballantyne Hanny, in the 1880s.

He claimed that he'd manufactured them with intense heat under tremendous pressure in an iron tube, from powdered carbon, bone oil and other ingredients

Emily Hahn, mining mineralogist, was reminded of their existence when, two years ago, the General Electric Research Laboratory, Schenectady, U.S., announced that it had succeeded in producing real diamonds by subjecting "a carbonaceous material" to pressure of upto 1,500,000 lb. per square inch and temperatures of upto 5,000 deg. F. The stones were small but suitable for industrial use.

The museum official who showed her the Hannay stones also produced a published statement by Prof. H. Story-Maskelyne of the museum, to whom Hannay sent specimens in 1880. He described them as "small crystallised particles, presenting exactly the appearance of fragments of a broken diamond."

Hannay died discredited, but *had* he actually produced diamonds, after all?

That is the riddle asked by Miss Hahn in her fascinating historic survey, "Diamond" (Weidenfeld & Nicolson, 18s.).

An expert whom she consulted told her that it now appeared that Hannay's diamonds were of a most unusual type which represented only about five per cent of all diamonds. Where would he have got hold of this rare type if he was simply after something to push into his tubes and fool the public? Wasn't it just possible the world may have done him an injustice?

Another man claiming to have made diamonds in 1905 was Lemoine, who came to London from Paris, called on diamond mine magnate Sir Julius Wernher, said he needed money to perfect his secret process, and agreed to give a demonstration to him and three associates in a Paris laboratory.

Naked, to convince them there was no "skulduggery", he made up a mixture, put it in an electric furnace until it was white hot, and after half an hour drew it out to cool off, then stirred the smoking, blacking contents and extracted, one by one, twenty-five real diamonds—small, but of good colour and looking exactly like South African gems!

Impressed but sceptical, they asked him to do it again, and this time thirty stones came out of the ashes. He refused a third demonstration, seeming tired.

Financed by Sir Julius, he reported progress at intervals during the next three years, and occasionally sent over a sample diamond which experts found indistinguishable from those of a mine in South Africa. By 1908, when he had collected £64,000 and was asking for more to complete his process, Sir Julius grew suspicious and demanded an inquiry.

Summoned to appear at trial for fraud, Lemoine fled, was later caught, tried, and sent to prison. Sir Julius's lawyers produced as witness, a dealer who had sold him South African stones!

Claims by other charlatans have been exposed as fakes, but the quest goes on.

General Electric have not claimed that they can yet make diamonds on a commercial scale, for they cost too much to produce; but in time they may be able to do so, and that will have a startling effect on the diamond markets of the world!

OUR EARS

It doesn't matter how good-looking you are or how photogenic, one thing is certain—your ears are odd!

Your ears are either different shapes or even different sizes. You might not be able to tell by looking in a mirror; but photographs of each ear, placed side by side, would prove it.

If shapes and sizes are identical then you'll probably find they are not both placed in identical positions at either side of your head.

If both your ears are identical in shape, size and position then you can pat yourself on the back as almost unique. You're one in a million.

Ears are a great give-away, too, so far as age is concerned, because while you may have stopped growing when you were in your teens your ears didn't.

They start growing when you are born and keep on until you die!

You, madam, may be very proud of your delicate shell-like ears but by the time you are forty they will be considerably bigger and not so shell-like. That is why most elderly and old people have large years.

By the time a man is thirty-five he has started growing fine hairs round the edge of his ears and on the lobes. By the time he is fifty they have to be trimmed each time he has a haircut.

You may boast about your excellent hearing but if you are past thirty it isn't as good as it was—very high-pitched sounds will have passed beyond the range of your ears.

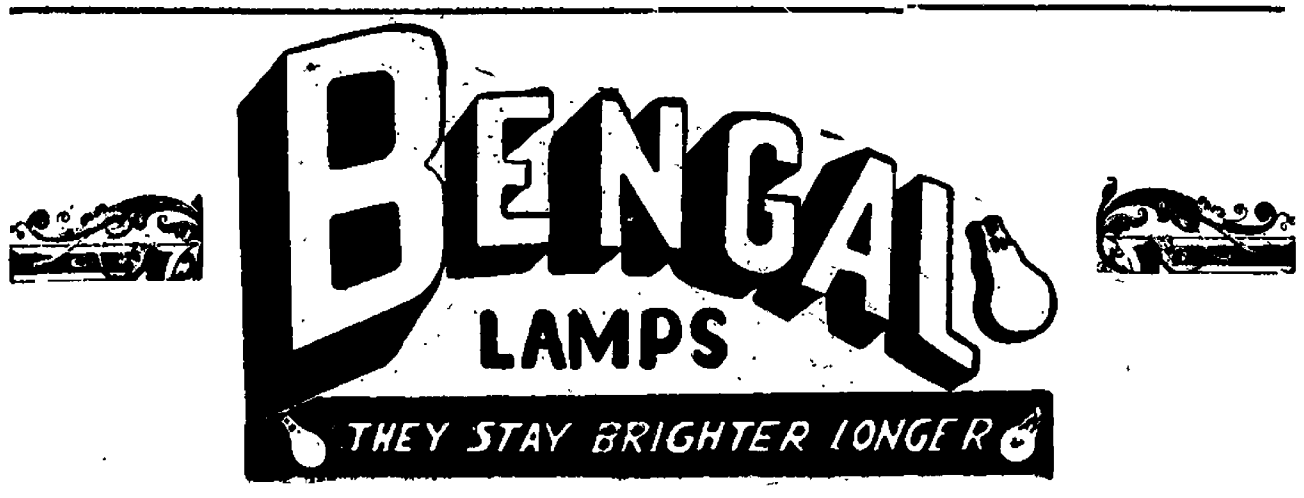
If you are a cyclist you can thank your ears for enabling you to cycle safely down the road. If you only walk, you can still thank your ears for keeping you on your feet.

The canals of your inner ear are filled with liquid. They act as a kind of spirit level and they keep you nicely balanced. One of the essentials in tight-rope walking is to keep the head perfectly still so that at the first sign of the liquid in the ear tilting, it can be corrected.

This liquid can be upset when you spin round rapidly and that is why you feel dizzy for a moment. You may get a slight dizzy feeling if you rise quickly from a chair. It is just that the liquid in your inner ear did not adjust itself fast enough.

Ears are "passed on" from father to son much more frequently than eyes and noses. In fact it is fairly certain that you have the same shape and size of ear as your father and as his father. It wouldn't be an exaggeration to say that if one of your ancestors fought at Agincourt, he had ears identical to yours.

Feel the top of your ear just behind the roll edge. You will find a tiny lump. That is all that remains now of the pointed, or devil's ears, that every prehistoric man had!



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ON SANSKRIT

Mr. Subramaniam Iyer, Vice-Chancellor of Lucknow University, said recently that India's cultural heritage owed much to Sanskrit.

Mr. Iyer, who was inaugurating the annual session of the Pandit Parishad, urged a proper synthesis of ancient and modern systems of teaching Sanskrit.

Presiding over the session, Pandit Sripod Damodar Satvalekar, noted Sanskrit scholar, said Sanskrit was the only language in India which could bring unity among different languages and eliminate the growing linguistic parochialism.

Sanskrit, he added, was the source of ancient philosophy and the culture of the country. Even foreign languages, he said, were related to Sanskrit. It could, therefore, be called the language of the world. He said the Vedas were held in high esteem in Germany where a thorough research was being done for the last 200 years. Similar eagerness to learn and understand Sanskrit had been shown in countries like Russia, the U.S.A., Czechoslovakia, Afghanistan, England and France.

FLASHING SMILE

Sheikhabdullahalzawir of the Yemen will soon have a really flashing smile. He is buying artificial teeth in Paris with a difference, for this will be a diamond-studded set!

Armand Clere, a Paris jeweller, said that the sheikh's order is the most extraordinary his firm had ever had.

They are now busily working in collaboration with Parisian and Yemen dentists to make the teeth as the Sheikh wants them. Each diamond will cost about £150, but exactly how many the set of teeth will contain has not been revealed!

A WORTHY MAYOR

The Mayor of Huyeapan de Campo, in Mexico, is in the bad looks of the people of his town. He not only offered to sell the town's main bridge to a visiting American—but sold it and then began to tear it down so that the buyer could take delivery! The mayor, Primitivo Rios, now stands charged with the theft of the bridge.

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FOR THE WELFARE OF EX-SERVICEMEN
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THREE DAYS

Tired of winding your watch and adjusting it? Some time in the future you won't have to worry. Not only will your watch be self-winding, but it will also be radio-controlled, enabling it to pick up a time signal and automatically correct itself! All you will have to do is to wear it!

That's what watchmakers foresee for the future. It will be the final step in two centuries of experimentation designed to relieve mankind of the task of winding his watch. Inventors have tried almost every source of energy under the sun—water-power, wind, heat, magnetism and atmospheric pressure. Once even the sun itself.

One of the first self winding timepieces for which a patent was sought was a house clock driven by the wind—a drive-shaft ran through the ceiling to the roof where it was turned by a weather vane. A few years later a clock powered by a jet of water turning a small wheel was proposed.

As time went on inventions became more ingenious. One clock was wound by changes in temperature, the mercury as it expanded in warmth pushing up a rod that rewound the main-spring. Another watch was powered by changes in atmospheric pressure. They never came to anything commercially.

In 1922 came the first patent for an electric watch. Shoals of others followed but few got beyond the inventor's patent, for they were not truly automatic—sooner or later the battery became exhausted and the watch stopped running. Even the new electric wrist watch now on sale—the first introduced commercially—has to be recharged every year.

The truly automatic watch, however, goes for ever. It winds itself up no matter whether you are a sedentary office worker or a tennis star. Even if you have a false arm you can't move, it doesn't matter—the more sensitive models respond to the motion of your legs!

What's the use of an automatic watch anyway? Well, apart from technical reasons, Swiss watchmakers point out that a man given a watch when he is ten, will have spent, by the time he is seventy, nearly three days of his life in winding it up!

THE POPE ON DEATH

Doctors today asked the Pope for a ruling on when a patient can be considered dead.

Although he could give no answer to this question on religious and moral grounds, the Pope gave this definition of life:

"Human life continues as long as its vital functions—as distinct from the simple life of the organs - show themselves spontaneously or with the help of artificial means."

The 81 year-old Pontiff was addressing a group of Italian and foreign doctors on the moral problems involved in reviving and sustaining life in unconscious patients hovering between life and death.

The Pope also said that the family of a virtually dead patient had the right to insist on doctors stopping artificial respiration "to allow the patient to die in peace."

The Pope said the technique of resuscitation was not immoral in itself.

The Pope said it was up to the doctor, espicially to the anaesthetist, to give a clear and precise definition of the "death" or of the "moment of death" of a patient who breathes in a state of unconsciousness.

"Therefore, one can take the usual concept of the complete and definite separation of soul and body. But in practice one will take into account the imprecision of the terms "body" and "separation."

The Pope said that in general it was necessary to consider the vital functions because this was a fundamental right received by man from his Creator, and whose absence it was necessary to prove with certainty.

The Rationalist

SANSKRIT WISDOM

The Children should say

1. I will support them who supported me.
2. I will perform duties
3. I will guard their property
4. I will make myself worthy to be their heir
5. When they are gone I will honour their memory.

* * *

PUPILS AND TEACHERS

The Pupils should honour their teachers—

1. By rising in their presence
2. By ministering to them.
3. By obeying them.
4. By supplying their wants.
5. By attention to instruction.

* * *

The teacher should show affection to his pupils—

1. By training them in all that is good.
2. By teaching them to hold knowledge fast.
3. By instruction in science and lore.
4. By speaking well to them, to their friends and companions.
5. By guarding them from danger.

* * *

HUSBANDS AND WIVES

The Husband should cherish his wife—

1. By treating her with respect.
2. By treating her with kindness.
3. By being faithful to her.
4. By causing her to be honoured by others.
5. By giving her suitable oanaments and clothes.

* * *

The Wife should show her affection for her Husband—

1. By doing her household works aright.
2. By being hospitable to kinsmen and friends.
3. By being a chaste and faithful wife.
4. By being a thrifty house-keeper.
5. By showing skill and diligence in all she has to do.

VIDURA NEETI

"He who performs good deeds and hates all that is evil, who is a firm believer in God, and whose attachment to goodness is intense, is a Gentlemen."

* * *

"He who does not posses anger, pride, impulsive nature, and who does not think too much of himself, is a Gentleman."

* * *

"He who, in the discharge of his duties, remains uninfluenced by heat or cold, or by prosperity or adversity, is a Gentleman."

* * *

"He who listens attentively for a long time, and understands or grasps the meanings quickly, who is not avaricious and who is of a non-interfering nature, is a Gentleman."

* * *

"Those who take delight in the doing of noble deeds, and do only such acts as go to the advancement of prosperity, and who are not jealous of others, are Gentleman."

* * *

"He who, having obtained immense wealth and education, leads a life of simplicity, is a Gentleman."

G. R. Josyer.

(To be continued.)

POWER OF MANTRAS

That which manifests to us as sound is an undulatory or vibratory movement in the atmosphere travelling at a rate of about 330 metres per second; the pitch is determined by the frequency. Every given note is accompanied by harmonic overtones which extend beyond the audible scale.

Any particular object consists of a system of correlated vibratory strains and stresses having a certain fundamental or predominating frequency, which would resonate in harmony with a definite series of notes.

According to an ancient Indian theory of perception, when the mind perceives an object or thinks about it, it is shaped into the form or identifies itself with that object.

If one desires to name the object perceived or thought about, one could either use its conventional name, or — and this is a point of great significance — one could express its "essential" character by uttering or chanting a series of notes which are in harmony with its fundamental frequency.

Thus the object would have both a conventional name and an essential name, the latter corresponding much more closely to the real nature of the object denoted.

The word mantra is derived from the Sanskrit roots "man" which means "to think", and "tra" which means "liberation." Thought is an operation of mind in the form of power. and mantra is an expression of thought through the vehicle of sound.

It is a method whereby mental operations in the form of spoken or chanted speech may be used for identification with the Divine Source of both mind and matter, i.e. "libaration."

The essential name of this divine source is "Aum." By repeated utterance of it, by profound meditation on it, the individual consciousness is attuned and then identified with the object of its attention.

Such identification ultimately results in an infinite extension of consciousness and its power. The process is one of mental transmutation brought about by the harmonically resonating character of the mantra "AUM."

Of the various known orders of conscious beings inhabiting this planet from unicellular creatures upwards, it is commonly thought that man is the highest. But there is no real ground for supposing this.

Why should the ascending scale stop at man? if the ameaba exhibits consciousness to a much lesser degree than man does; might there not be entities which exhibit far greater consciousness than man? And just as the amoeba is not conscious of man, is it not possible that man may not be conscious of such higher entities?

The Rishis of old have repeatedly maintained that such entities do exist. They have become aware of them as a result of yogic practices which bring about an extension of the field of human consciousness.

These entities include what have been called devas and devis, or gods and goddesses who are said to preside over the operation of various natural forces on this and other planets, within the human body and outside it. The rishis have also recorded the essential names of these devatas.

Such names are known as Bija Mantras or "seed" mantras because by their rhythmic repetition the presence of the appropriate devatas is invoked, and the particular natural forces over which they preside may then be made use of by the practitioner. The Bija Mantras are then said to bear "fruit."

Man is a microcosm within the macrocosm. In his body are subtle centres of power which, when aroused by mantra, enable him to gain control over the elements, from the densest to the most ethereal—from "earth" to "earth." Definite occult powers are gained as control over each of these centres is attained.

A traditional account of the process is given in works on Hatha-Yoga or Kundalini-Yoga, and the paramount importance of mantra is therein clearly brought out.

Thus in the SivaSamhita it is stated that by repetition of mantra one gains happiness in this as well as in the world beyond. The mantra "AUM," which is the seed of speech, is used to arouse the subtle nervous centre in the body near the base of the spine.

This is followed by the Mantra "KLIM," which is the seed of love, and is used for arousing the subtle nervous centre near the heart, and by "STRIM," the seed of cosmic power, for arousing the centre located between the eyebrows. The practitioner is urged to repeat these three seed mantras after having learned them from a competent Guru.

Greater and ever greater occult powers are said to result from the successful repetition of such mantras. They "arouse the attention" of the devatas concerned, and the practitioner's efforts towards identification with those devatas are then "reinforced" by them. The practitioner then participates in the powers they control.

The word "mantra" is also used in a more general sense, as meaning a prayer or hymn. The celebrated Gayatri Mantra is an example of this. The meaning of its text is evident in the words thereof, and that meaning may be translated into the words of any other language without affecting the sense, power and beauty of the thoughts expressed.

Such is however not the case with seed mantras because their meaning is inherent in their sound. That meaning is an essential meaning and not a conventional meaning. They are therefore untranslatable.

As indicated before, such mantras are capable of arousing various forms of conscious energy which may then be used for any required purpose by the practitioner. Because of the risk that the tremendous powers released thereby may be directed towards undesirable ends, detailed information regarding the precise pitch, rhythm, duration and other physical and mental conditions essential for the speedy activation of mantras has traditionally been handed down in strict secrecy from guru to chela and is not available to the uninitiated.

Does mantra work in practice? The answer is emphatically "Yes." Numerous relatively modern examples may be found in the works of such renowned authors as Sir John Woodroffe, Dr. W. Y. Evans-Wents, Madam Alexandra David-Neel, Madam Helena P. Blavatsky, Leadbeater, Jacolliot, Paul Brunton and others, to whom the interested reader may refer for further study. G.S.

VALIANT DOG

When two fierce tribes in the mountains of New Guinea met one day to fight a tribal feud, they reckoned without a dog.

On a hill near-by a gold miner stood with his dog, a bull-terrier. Unexpectedly, four arrows whizzed by his head. Alarmed, the miner saw that some of the fierce-looking tribesmen were coming his way, still engaged in fighting. He fired a couple of warning shots from his rifle.

It was then that the bull-terrier intervened. Startled by the shouting and the gunfire, he ran among the struggling natives, biting all and sundry and upsetting the men by throwing his heavy body against their legs. The miner watched in astonishment as the men of the attacking tribe fled. The battle was over!

The victors, sure that the dog's intervention had won the battle for them, sent a deputation to the miner's camp that evening, carrying a large pig. This they insisted on "giving" to the dog as a reward!

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KARMA, WHAT IS IT ?

by LATE C. R. SRINIVASIENGAR

Some days ago I had to visit a friend of mine; and I found him plunged in deep grief over the death of his baby. He is a strong-minded man, a man deeply versed in the Western lore and in the doctrines of Vishtadvaitism; and of late he has begun to make Theosophy a living truth in his daily relations with others. I am not a very good consoler; I feel much and can express little. So all take me as a heartless fiend. The best thing I could do was to preserve silence, my conscience revolting against my pretending the external symptoms of condolence, even at the risk of being misunderstood in a grievous way by my friends. But there was another who kept up the conversation; and during the course of it my friend happened to make some remark about the justice of Karma and its ways. I neither could nor would thrust in my Vedantic nose at that suitable time, though I felt the remarks rather keenly, being from a brother student. I take this opportunity of putting the case befor my esteemed friend and of inviting him to discuss it with calmness and composure. My friend remarked "I do not know, but I begin to feel a doubt about the justice of the law of Karma; I tried every means of keeping my mind firm, but I failed. Annie Besant, with her strong intellectuality, could not help doubting at one time of her life, the existence of a just and impartial Ruler. She got out of it later on; I too may, but I am not sure. Imagine to yourself a baby of some months, its body one mass of sores, its mouth inflamed so as to take in any sustenance with the greatest difficulty, its slightest movement attended with excruciating pain; unable to express its wants or sufferings or to help itself, and this torture prolonged over a fortnight without any intermission. Really the idea is horrible and atrocious. The baby could have generated no Karma in this life to deserve such a fate; if we postulate past Karmic affinities as the cause, then why should it be made to suffer such a complication of diseases all at once? Why not one disease one year, another the next, and so on? Why not distribute the suffering more equably? What does Karma gain by making this baby suffer, who has no mental perception to make the suffering real and useful. If it were for any Karma of mine, I have done no such Karma as to deserve to be the spectator of such horrible agonies. Even then, it is only poor justice to punish the baby for my sins. Anyhow I can make neither head nor tail of it." So my friend argued. But, is he right? Is the law of Karma unjust or cruel? No? The baby died early because the Karmic force it had to exhaust in this earthly life was a small one and took only a very short time. To wish it to live a little longer, would be unreasonable, for that would necessitate some more Karmic activity to work itself out. Why only a small portion of its past Karma should be worked away now is a question which I cannot definitely answer; being unskilled in the complexity of Karmic problems; but it may be that the present Karma was the one most ripened for fruition, and it was of such a nature that a special physical body under certain peculiar circumstances was necessary for its manifestation. Very probably the Karma that had to be reaped was a purely physical one to be exhausted on the physical plane without any admixture of the mind or the developed emotions. Hence it was necessary that the physical Karma should be undergone during the infant stage when the purely physical sensations prevail. Why not one disease after another? Because then the relative conditions under which they had to be suffered would be changed; and that interfere with the just awards of Karmic dispensation. And curiously enough it was of such a nature that my friend and his family should bring it up with

care and affection for some months, and be the impotent spectators of its last agonies. It was a complicated piece of Karma, that required that it should be worked with all these actors. I believe that the baby was my friend in his last incarnation—a bright, promising child, a veritable bird of love and light. My friend and his family were not what ought to be towards the child. Perhaps they were cruel to him, utterly unmindful, wilfully it may be, of his wants and comforts. They might have been partial and markedly over-demonstrative to some other in preference to him—withering out his affections slowly and causing him insufferable agony of heart all the time. They might have deliberately thwarted him in the happiness of his life, refused to benefit him even when the opportunities offered themselves, and thus made his life a blank and a desert. The way in which Karma punishes such a straying from the path of duty is this. We should rate things at their real worth; should know that they in their composite nature, are perishable, that joy and sorrow, beauty and ugliness, pleasure and pain, virtue and vice are simply relative and changeable terms, and have a meaning only with regard to our limited consciousness. Our attitude towards them should be one of perfect indifference as to the results, should be one of duty to be discharged without having any personal concern therein. If we go out of this golden line either way we are brought back to it. If we love an object too much, more than is our duty, if we idolise it, if we centre our whole existence and happiness upon it, if we forget our self, our duties to others in the pleasure of ministering to its wants, if we are doing a thing that would bring us to grief; for the sorrow and the heartache that would follow from a loss of the beloved object would be proportionate in reaction to the attachment we displayed to it when we possessed it. And we should be taught the lesson, however painful it might be for us to learn; though our eyes are dim with tears, though our heart is wrung to the core by the exquisite torture, we must learn it ourselves—we cannot do it by proxy. We must be taught to know that we must not love a person or an object more than is our duty by the same; we must love him or it only as a manifestation of the One Intelligence and not to the exclusion of others; we must fix our mind upon the uncorruptible essence within, and not centre our affections upon its form or its transient qualities. This is made real and convincing to us in two ways—by placing us in the company of the object again until we see it in its true light, until the gloss and the varnish wears, leaving the plain wood exposed to the view, until we see that the object is imperfect, full of faults, a bundle of wants and defects, a fountain of misery. And thus our enthusiastic attachment and undue partiality to it is cooled down into sober equanimity and calmness about it—a thing that helps the individual most in his evolution. Again we dislike an object or a person, because we do not find in it our preconceived ideas of goodness, beauty, ability, perfection or justice. We hate the very sight of it; the very mention of it causes a feeling of disgust and repugnance in us; we ridicule it and raise a wall of separateness and contempt around us. We do not allow our sympathy to flow to it; we do not see that it is simply the result of previous Karma and cannot be avoided: we do not see that we might have been in that state ourselves and might be there hereafter; we do not make the person work out his heavy Karma in calmness and quiet, but we disturb him, sending out currents of contempt, scorn, and haughtiness towards him, which he answers by returning thoughts of impotent hate and grief and so creates fresh bad Karma. Here also we have gone away from the golden path. We have looked more to the form, name and the accidentals, but have forgotten the vivifying

(*Continued on page 6.*)

The Rationalist

SANSKRIT WISDOM

Truth is like a ladder leading to heaven, or like a boat enabling one to cross this ocean of misery."

* * *

"Truth is a river, virtue is its bathing place, truth is its water, moral courage is its bank, mercy is the waves thereof. In such a river good men take a dip."

* * *

"Only one defect could be ascribed to persons who have the quality of Mercy enthroned in their hearts. People consider them weak-minded.

* * *

But it is in reality not a weakness. Mercy is in itself power. Even to weak persons it is a fine attribute. It is an ornament to the brave.

* * *

The quality of Mercy controls the Universe. A wicked man even cannot inflict an injury on one in whose hands there is the defensive weapon of Mercy."

* * *

"Righteousness is guarded by truth, Education by concentration of mind, Beauty by careful ablutions, and Family is guarded by good character."

* * *

"A man destitute of good deeds, though born in a noble family, is of no consequence, while a man with good character, though born among the low, deserves respect."

* * *

"Education, wealth, and birth in a high family, are harmful in the case of a wicked man, while they are useful for a noble-minded being."

* * *

"Character is the noblest possession of a man. Without it he comes to grief. His wealth, family and whole life are of no avail if he loses his character."

* * *

"Loss of the means of livelihood excites fear in the lowest type of man; death causes fear to one of the middle type; but to the noble loss of honour and good name give cause for the greatest sorrow and fright."

* * *

The more a man endeavours to think and do good deeds, the more he will be endowed with the capacity to accomplish his work. There is no doubt about this."

* * *

"Old age spoils the beauty of complexion, greed lessens courage, death deprives one of life, a malignant nature spoils righteousness, anger causes loss of prestige, service under an ignoble person degrades one's character, lust deprives one of shame, but vanity deprives one of every thing."

* * *

"These eight qualities make a man well-known,— 1. Intelligence, 2. Nobility of character, 3. Keeping the senses under control, 4. Study, 5. Bravery, 6. Speaking in proper times, 7. Charity within means, and 8. Gratefulness for kindness received.

G. R. Josyer.

From Viduraneeti.

(To be continued.)

BAD TEMPER

People to-day lose their tempers much less often than their parents, grandparents or great-grandparents lost theirs, says a doctor who has been studying temper and its effects.

He says that giving way to temper is bad for us, a kind of "slow poison" which causes ill-health. "Keep your temper," he advises. "It's something nobody can afford to lose. Remember that half the trouble in some folk's lives is traceable to an uneven temper."

Most people, when they are becoming annoyed, contract their chests and hunch their shoulders, he points out. If they squared their shoulders instead, they would find it much more difficult to be bad-tempered.

"People who think that an unfailing good temper is a sign of weakness are quite wrong," he adds. "It is a sign of a mind at peace with itself, a mind that knows the power of goodwill, kindness and tolerance."

Good temper makes for a happy marriage. Realizing this, a young bachelor who became infatuated with a girl thought he would find out if she were good-tempered before he proposed. So he took her for a walk in his parents' large garden in the winter, and led her deliberately under the branch of a tree loaded with snow, which he deftly shook over the new hat she was wearing.

"She took it such good part that I felt I was on sure ground in choosing her as a partner for life," he said. The test held good, for they enjoyed sixty years of married happiness!

"To be beautiful, guard against temper. The scowl or frown resulting from a temper or habitual grumbling gives a perpetual forbidding expression which is ugly," says a London beauty expert. "Bad temper and irritability cause wrinkles. It also upsets sleep and causes indigesion."

How can you get rid of a bad temper? Physical exercise is good, say the experts. Some housewives work it off by banging brooms and slamming doors, but a Scots-woman had a better method. Whenever she felt short-tempered she took a stroll in her garden. "Nobody can ever remain bad-tempered in a garden," she said!

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(*Continued from page 3*)

immortal entity. How are we to be brought back? We must be taught that imperfection, ugliness or wickedness is not of soul; it is only of the perishable group of atoms called the body. We must learn to regard it as a manifestation of the Divine Essence through a form that according to our standards of perfection is faulty. This lesson Karma teaches us by placing us in close association with the object, until we see that what was loathsome and repulsive to us before is only the nature of things; that there is some thing beyond these that is not affected by these limitations; that we must try to remedy the imperfection and to make the individual bear his cross with calmness of mind and a due appreciation of the inexorable justice of the Karmic Law. The second way is to bring us in contact with the beloved object for a short time and take it away from us at a time when we love it most, thus showing us by experiments, that the object is one which would any day be lost to us; that our existence, our happiness, and our everything instead of being bound up inseparably with the object, is entirely unaffected by it; that we can and do go on enjoying life and making ourself happy even after we are deprived of the object.

As for the person we hated or neglected or refused to perform our duty by, we are again brought into relations with him; we lavish upon him all our cares and affections and Karma takes him away from us having given us the means and the inclinations but no opportunity to exercise them! it gives us a heart overflowing with loved, domestic attachment, and a yearning to exercise them on somebody, but is gives them no objects upon which they can exhaust all their heart. They are either born childless or their children die early and deeply mourned. They are thus taught the real nature of their duty towards children, not excessive fondness, nor unnatural hatred, but a feeling of brotherliness, as towards another pilgrim on the path whose way he has to make smooth and less painful. I do not pretend to offer this as a consolation to my friend; but this was the way in which I satisfied myself, when last year I lost my only child, under the same painful circumstances.

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SOLAR HEAT

For ten years, winter and summer, the principal of a technical college has been putting the fickle and feeble British sunlight to work heating water in his Sidcup (England) home.

For Dr. Harold Heywood believes that even with atom electricity already in the grid and Harwell on the way to house-training the H-bomb, there is a place for the sun as a world power source.

The sun after all is our first and biggest nuclear bonfire, and was here long before fossil fuels like coal, oil and atom ores.

One hundred days of sunlight falling on the earth across 93,000,000-odd miles equals all the energy from the world's remaining resources of coal, oil and natural gas deposits, and more than equals the energy locked up in the uranium mines.

It is with this equation in mind that Dr. Heywood, principal Woolwich Poly-technic, and hundreds of other scientists are trying to harness the sun and put it to work; this is why British firms are marketing "solar boilers" which even in that country might pay their way for water and house heating.

Dr. Heywood's sun trap facing south on the roof of his six-bedroom house is just a flat piece of sheet metal painted black to absorb sunlight.

By insulating its back the heat is trapped and passed on to a network of pipes which can be tied in to the hot water system.

The Heywood experimental model, not much bigger than a card table, yielded gallons of hot water in summer and winter, kept water much hotter than bath-water.

For the average house the sun-boiler would be about six feet square and cost about £40 to buy and install. In Britain an immersion heater would have to be used to push up the temperature or take over on dull, cloudy days.

The solar-heating engineer has also designed sun-cookers like bowl-type electric fires which focus sunlight on to a central hot plate. India is using thousands of these and they are appearing in the African and Australian bush.

The scientists are looking at the vast sub-tropical areas--"the solar belt"—which take in Africa, South Asia, most of China and Japan, Australia, most of the Americas and the West Indies.

Here, solar heating and cooking can be done for most of the year with present-day equipment. And with new types of furnace the countries backward in industry and bankrupt in fuel could even hitch them up to power-station boilers to produce low-grade steam.

In America the Bell Telephone Company is running the first solar-powered telephone service in a U.S. town.

Here sunlight is converted directly into electricity by collecting it on rotating tables dotted with tiny discs of silicon, the semi-conductor used in making transistors.

One square yard of these tiny cells can produce enough electricity to light a 100-watt bulb. Ten times that would convert enough sunlight to run a one-bar electric fire. The only snag? Silicon has to be purified by a very costly process.

But as soon as new methods of purifying and making the silicon solar battery cells are discovered, the conversion of sunbeams into electricity will become a major industry in warm countries.

As a variation of the suncooker, scietists are building great sun-bowls up to 150 feet in diameter. French Professor Felix Trombe is now building such a solar furnace at Mont Louis in the Pyrenees.

Sunlight falling on half an acre of mountain-side will be caught and boosted up to temperatures of over 3,000 degrees C,—hotter than the outer skin of the sun.

These sun furnaces are mainly for research. Their energy is free, the heat is "clean" and will not pollute experiments being done on metals.

Science is in fact beginning to re-discover the sun as a source of power as well as light!

H.M.

FACTS ABOUT CATS

Scientists have been taking a look at the whiskers of cats. It's all wrong, they say, to imagine that a cat uses his whikers to decide whether or not his body will pass through a hole. They do help him to find his way in the dark, but they are really sense organs.

Another myth about cats is that they always fall on their feet. It's been found that the cat has no more special aptitude that way than any other animal of its size. All animals will try to land on their feet if they can. It's because they are supple and fall with all muscles relaxed, like an acrobat, that cats seldom come to harm.

Why does the cat purr? It's a primitive song and its voice works very much like that of human beings. In fact, the only creatures that sing, say the experts, are man and the cat.

The cat population of Britain is reckoned to be about 8,000,000, but nobody has really counted them. About a third of this number are strays.

There used to be an old cat at No. 10, Downing Street, which was on "nodding terms" with four Prime Minissers—Lloyd George, Ramsay Macdonald, Baldwin and Charmberlain.

Cats in Edwardsville, Illinois, must, by law, wear bells round their necks and be licensed. This law is for the protection of birds.

An Essex woman "collected" cats. She had thirty of them. When a reporter called at the small semi-detached house where they lived, he found cats sitting on the table, on the radio, cats in the shopping baskets, cats on the shelves. And there were a lot more cats in the garden!

In the bad old days cats' tails were used for ornamenting women's clothes. About 100 tons of cats' tails were sold at an action in one lot, says an old newspaper report

IMPORTANT PART

A Danish engineer had a brilliant idea recently when he built himself a new house—he set it up exactly on the border between the parish councils of Haelsingoer and Tikoebl hoping thus to escape paying local taxes because neither council would be able to levy them.

The councils met to thrash the matter out and came to the conclusion that the part of the house where a man sleeps is the more important. Result: The engineer has to pay taxes to Tikoebl because his bedroom is on the Tikoebl side of the boundary line!

GOLD SOVEREIGNS

Gold sovereigns are still being made in small numbers at Britain's Royal Mint, although the minting of gold coins for public circulation ceased in 1917.

They are being made so that the Mint can preserve the inherited knowledge and craftsmanship of gold coining which requires a different technique from coining in other metals, and greater precision in workmanship. There is no question of issuing these sovereigns for circulation: they will remain part of the gold reserves.

When the sovereign was first issued during the reign of Henry VII its value was sometimes as high as 30s., but under Charles II the value was fixed at 21s.

The sovereign, which our parents and grandparents used, dates from a royal proclamation of 1817 "that certain pieces of gold money should be coined which should be called 'Sovereigns or 20-shilling pieces'."

The Rationalist

YOGA IS SCIENCE

The bearded and venerable-looking yogi is also a doctor of medicine—at least he was in the past—just as the allopathist is today. If we are chary of seeking his help, it is because we meet many quacks and charlatans posing as yogis now.

We are also prejudiced against this system of yoga which appears to us out-dated and unscientific. But it is a mistake to think that the yogi has nothing to teach us today, in combating epidemics and chronic diseases.

Though no extensive research was carried out during the recent 'flu epidemic to test some of the yoga methods of nasal hygiene, it has been recorded by a Russian, Robert Legzdins, that the practice of jalaneti twice a day is a preventive against influenza and similar ailments.

Legzdins was trained in India at the Yoga Institute at Santa Cruz, and later directed experiments at the Riga University.

A group of fifty students were initiated in the yoga method of nasal cleansing during the winter. Normally it was found that many people suffered from endemic diseases like rhinitis in the cold and foggy winters of northern Europe.

This group of yoga-students remained immune to these diseases throughout the cold season!

The experiment was tried for two or three winter seasons with the same good results.

In ancient India, the practice of yoga included the physical, mental and spiritual health of the people. Fa-Hsien the noted Chinese traveller who visited India in 399 A.D. was much impressed by the yogis he met.

He reports how in one yoga monastery, his own countryman was being treated for a certain disease. In a recent book "Yoga Hygiene Simplified," the writer contends that yogis in the past knew more of hygiene and therapeutics than our present-day scientists and medical men!

We are told how the yogis formulated, after years of research, practices for cleansing internal organs like the air-sinuses, the food-tube, the stomach and the intestines.

Compared to these kriyas (as they are called in yoga) our modern methods of douches and enema look elementary!

If we were living in ancient India, and were in need of medical treatment, we would be required to go to a far off place where an ayurvedic physician lived. We might also be advised to go into a jungle in search of a well-known yogi.

If we preferred the second alternative, we would reach a yoga monastery on the bank of a river. Here we would see a venerable yogi imparting instruction to his disciples.

The hermitage of the yogi consisted of a school, a clinic and a welfare centre. Pupils would learn philosophy and mysticism, hygiene and morality. They also witnessed, at first hand, how the yogi cured the ailing.

If a new-comer was unable to breathe properly, the yogi would go ont and return with a string twelve inches long. Like a French doctor who used similar method in curing deafness, the yogi would gently introduce the probe into one of the nostrils of the patient.

If there was no other difficulty involved, the patient would feel the probe-end touching the throat. He would then introduce his finger

in the mouth and pull out the probe from the mouth end!

If this process of sutra-neti is regularly practised under careful supervision, the patient is usually cured of his nasal complaint.

It is now a known fact that the Hatha-yogis evolved methods like postural training, internal cleansing, charted suitable diets for prevention and cure of various diseases.

These yoga methods are known to only a select few.

The technique is usually passed from the teacher to the dicipie. In the Middle Ages the subject got mixed up with much that was irrational, and unscientific. It lost touch with the masses, and the yogi was looked upon as a man to be feared and avoided.

Recently, due to the lectures of Swami Vivekananda and Shri Yogendra in the West, yoga has again attracted popular attention.

A question Harvey Breit of the New York Times put to me three years ago puts the problem in a nutshell: 'What can yoga do for modern India?'

I think yoga can do a lot. If our Government sheds its prejudice against this ancient science and co operates with bonafide yogis, there is every possibility that a standardised system of yoga therapy could be evolved for treatment of diseases.

Besides the therapeutic and physiological aspect, there is much in yoga which contributes to mental and moral education culminating in spiritual progress. It is possible, with a greater understanding of this subject, that the mentally sick and mal-adjusted individuals may also find psychological treatment at the hands af bona fide yogis.

Disease—as yoga understands it—has not merely a physical but also a mental and spiritual basis. The yogi is thus not a physician in the sense that he attends to bodily complaints only.

On the contrary, with the education he imparts in a 'way of life' touching on all aspects of sane living, it is possible to find in him a true doctor who could not only cure a physical disease but mental ills at the same time.

Through such measures as diet, change of habits, physcho-therapy and preventive hygiene, it is possible for a person undergoing yoga treatment to permanently get rid of some ailments.

On the other hand, through a re-orientation of his thinking and behaviour a yoga student could avoid falling into those old habits which were responsible for the presence of the disease.

Unfortunately, today yoga remains neglected and unhonoured in the country of its origin. While some of the "centuries-old practices" of this science—asanas, pranayama, mudra, and other kriyas, hold the possibility of helping the citizens of a poor country like India to gain physical, mental and moral health, neither the intelligentsia nor the Government take much interest in the subject!

The loss is theirs!

Dr. Jaydeva.

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HOW GENEROUS!

A clerk attached to the court of the Sub-Magistrate II at Tiruchi had a shock when he saw a small cobra in a room in the court. He went out and got Head Clerk who killed the snake.

Owing to a fear that bigger snakes, parents of the little one, might be lurking in the room, snake charmers were sent for. Three arrived and the music of their pipes produced a big cobra which went into the basket. More piping produced a rat snake which also was nabbed.

The Sub-Magistrate, Mr. Durairajan, awarded them a cash prize of Rs. 5 in addition to the day's catch.

Why send for such unscientific people? Why not call the D.M.O.? Ed.

PINS

Some painstaking statistician once calculated that if all the pins wasted annually in the world could be placed end to end they would extend 472,000 miles. And somebody else has estimated that 92 out of every 100 pins are lost!

It's 1957, but pins to-day still play their part in superstition as they did when Anne—wife of Richard II—introduced them into England. There are country people who still quote the old rhyme:

See a pin and pick it up.
And the day you'll have good-luck.
See a pin and let it lie,
And before the night you'll cry.

But if it's a black pin, say the superstitious, it must have salt put upon it and then be thrown into the fire—otherwise misfortune may come to some member of the household.

The presence of a pin in a bride's dress has long been regarded as unlucky.

THE UNIVERSAL LANGUAGE

English-speaking tourists are notorious for believing that their own language will get them by in most foreign countries. At a big athletics meeting in Mexico City last summer, I hear that not one of the competitors from north of the border could speak a word of Spanish.

They got by—just with gestures and a lot of good luck. But one Sunday one of the Americans came unstuck when he tried to find a church. He hired a taxi, but could not make the driver understand where he wanted to go.

Finally, with a stroke of inspiration, he put his hands together in an attitude of prayer.

The driver beamed. "Ah!" he exclaimed. "Si, senor!" And he drove the hot-and-bothered athlete to the local swimming pool!

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XMAS

by

Dr. SUMITRA DODDANA GOWD, Ph.D M.Ed.
Bangalore.

There is a religious connection between the Christmas and the New Year. On Christmas day the birth of Jesus is celebrated, whereas on New Year's day, the naming of Jesus; and the days between the two is the period of purification according to the Jewish religion. The two festivals are celebrated with varying enthusiasm in different parts of the world. The Christmas is an English National festival, whereas the New Year is a Scotch National festival and takes the place of Christmas of England; and the New Year day is a regular working day in England. Christians all the world over look eagerly for this season. They have plenty of family reunions, merry makings and happy greetings exchanged, during the period. Children think that it is their festival, since they are all the time receiving nice presents with plenty of sweet things to eat and new clothes to wear. The present observance of Christmas as a festive season, is a slow and late development, out of traditions, national and other religious festivities. Even the mere observance of the birth day of Jesus was not done in the first four centuries after his birth. The fixing of the Christmas Day as the 25th day of December, is a contribution of the Middle Ages. The exchange of greeting cards, is a rapid development made only during the last century. In the celebration of Christmas there is also implied, the expectation and hope of the second coming of Christ at the end of the world.

With all this cheer afloat at Christmas tide, there are sceptics who do not see enough good reasons for such universal merry making. They see plenty of poverty, sufferings, oppression around them. They do not see any good will in others around them, nor have they any peace of mind within themselves. They challenge and say how can we or any body at the same breath enjoy Christmas amidst such environment? It is to such - I venture to give the Christmas message – God is with us and as such we ought to be grateful, merry and go forward with courage, faith and care-free heart. All is well on this earth so long as God is with us, and you have a mind to understand Him, eyes to see Him and ears to hear His voice, whatever be our fears or sights. "For my thoughts are not your thoughts nor are your ways my ways", said the Lord. Let us then at this season more than being busy and "troubled with many things" connected with eating, clothing and merry-making "be still and know" that God is with us and is born in us now. For "the one thing needed," is to know where is Immanuel born this Christmas? Is there room for Him within us to be born there?

Now the names and birth of Jesus were foretold by many prophets all along the Jewish history. The Great Prophet Isaiah, about the middle of the eighth century before Christ foretold thus, "Behold a Virgin shall be with child and shall bring forth a son and shall call His name Immanuel, which being interpreted, "God is with us". "His name shall be called Wonderful Counsellor, the Mighty God, The Everlasting Father, The Prince of Peace." The Angel of the Lord appeared, in a dream, to Joseph, the father of Jesus and to Mary, His Mother, in a vision and told them that they should name Him "Jesus", for He shall save His people from sins." These prophesies, visions and dreams indicate the plan and purpose of God and the achievement of Jesus Christ, the long expected son of God. I desire to base my New Year message on His name Immanuel, not common, but with an eternal truth, doubted by many wanting enough faith to "Launch into the deep."

God has many attributes – infinite – in power wisdom, time, goodness, mercy, love, holi-

ness—invisible and pervading the whole universe, in whom also, "we live, move and have our being" and so on. If such a person is with us, what evil can befall us? Who can fight against us? King David says, "The Lord is my shepherd! I shall not want. Yes, though I walk through the valley of the shadow of death I will fear no evil, for thou art with me." He also speaks of the various blessings promises, protection, victory and joy, that we can get in our struggle in this life by having God with me.

In my own experience, when I had some heart trouble in London far away from home, I do not know how often, I walked through the valley of the shadow of death. It was in the Hackney Hospital, London, I have seen the largest number of deaths in my life. It was there I experienced God's love and presence with me more than anywhere else. He was with me and delivered me from death many times. He has showed me His salvation and "has crowned me with loving kindness and tender mercies". If today I am alive and am what I am, it is all because God has been with me, all along this rugged and unhewn track. Surely He has not been with me on a contract of Insurance, against all risks of loss or destruction due to natural or accidental causes. Absolutely He has been with me on the basis, that "all things happen for the good of those that love the Lord", and that "I follow Him willingly anywhere and everywhere he leads me".

Life has been compared to many things. John Bunyan in his famous books, "The Pilgrim's Progress," and "The Holy War" compares life to a Pilgrimage and a Warfare respectively. St. Paul compares it to a race and to a fighting, and asks us "to put on the whole armour of God that you may be able to stand against the wiles of the devil." He says with a certain amount of satisfaction, towards the end of life, "I have run the race that was set before me". St. Peter compares it to adventures and trials that bring out the nobler and finer qualities of the subject. Others compare it to a voyage, vapour, flower of the field that "appeareth for a little while and then vanisheth away". Whatever be the allegory or simili, the presence and companionship of God with the Hero in the story makes all the difference between his victory and defeat, between his life and death.

To have God on our side as we go into the unknown day by day along this way is not only to make the way safer but it is to make our lives, rich, useful, purposeful, satisfying, and victorious. Jesus says "I have come that you may have life and that you have it more abundantly". This message—God is with us—envisages specifically spiritual communion with God. "I am the vine, and ye are the branches", says Jesus "And he that abideth in me and I in him the same bringeth forth much fruit; for without me he can do nothing", so that St. Paul is perfectly correct when he says "I can do all things through Christ who strengtheneth me."

(To be continued.)

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SANSKRIT WISDOM

Europeans count time from the birth of Christ. Americans count time from the coming of the Pilgrim Fathers. Before that they hardly care. Hindus visioned time as being without a beginning and without end, with limitless past and unending future. They measured it by the smallest and largest spans, the latter being named Yugas, in order, Krita, Treta, Dwapara and Kali, the period of Kali being 4 lakhs 32 thousand years, the preceeding ones being twice, thrice, and four times as long.

* * *

During Kali men would become increasingly vicious, vile and depraved, and its close would be marked by a great Deluge, extinguishing the universe. Then in due course a new universe would evolve, and Krita Yuga would commence.

* * *

What Kali will be like has been thus foretold by the seers ages ago:—

* * *

During Kali kings, incapable of protecting their subjects will only safe-guard themselves, busily extracting tributes from them.

* * *

During Kali the castes will become indistinguishable, and there will be a general mix up. As Kali advances men will be artizans, untruthful, fond of wine and meat, and know the wives of their friends. In Kali thieves will fare like kings, and kings will act like thieves, and the servants will enjoy unfixed incomes. In Kali wealth will be spoken of highly, the character of the pious will be despised, and the fallen will not be censured. The widows, divorced from the consciousness of virtue and sin, the ascetics and men of fifteen yeers of age, will procreate offspring through promiscuous intercourse.

* * *

In that last cycle, the villagers will sell food, the Brahmins will sell the Vedas, and the women will sell their persons. The Shudras following the tenets of Buddha, will abstain from taking meat. The beasts, with tusks and teeth, will be set to plough and carts. Men will till with the water of ponds, and the clouds will irregularly discharge their contents.

* * *

Then thieves will steal the wealth of one another, and men will be divorced from religious rites. Then every one will be a beggar, and no one will give alms. Then people will not get crops, youthful persons will be decrepit, and people will be unhappy. Blowing high and downwards, the wind will shower dust in the rainy season. People will feel doubts about the next world. Every one will be wicked by nature, will vilify God, and be egotistic. Fruitless will be a man's joy, and fruitful will be his anger. The wicked and ignorant men, proud of their learning, will be atheists. They will have reverence for the apparent meaning, and be fond of discussions. During Kali people will eat every sort of thing, be of uncontrolled senses, devoid of accomplishments and shameless. Then will take place great wars, great tumults, great showers and fears. Men pressed down by the weight of taxes will retire into woods. Disregarding moral laws, men, proud of their own learning, will interpret the shastras. When religion will be shaken, and good conduct will be extinct, men, shorn of accomplishments, will be short-lived. With the decrease of the

ANOTHER MYSORE TREASURE

The history of India under British rule has often been misinterpreted by foreign writers. The latter have often depicted the opponents of British rule in this country in dark colours, so as to justify the ruthless attitude of the white men towards them.

Haider Ali, the ruler of Mysore in the 18th century is a glaring example of such a policy.

Born and brought up in obscurity, Haider carved a bright future for himself in Mysore. He was a born warrior and an able organiser. Like some other eminent personalities in Indian history Haider was illiterate.

But he knew the art of winning over the hearts of the people around him. His army consisted of Hindu soldiers, by and large.

Ample evidence is now available to prove that Haider was not a fanatic in matters of religion. His brilliant success must be attributed to the religious tolerance he wisely practised.

Otherwise, why should thousands of Hindu warriors fight shoulder to shoulder with him? If Haider demolished certain temples, it was mainly because his enemies took shelter there, and not out of religious prejudice. Innumerable temples belonging to his era still stand as witnesses to his generosity and broad-mindedness.

The beautiful temple at Seringapatam is one of them. Haider Ali is believed to have endowed this temple with money and lands.

History gives us enough details of Haider's battles against the English; he was tenacious and very often victory was his. He had even recruited some French soldiers. French captains trained his army in the methods of modern warfare.

The story of the 'Orloff' diamond begins with a French army officer who was in the service of Haider Ali. The officer moved in Haider's company; and he was looked upon as his confidant. Haider treated him kindly.

The French officer happened to visit the temple at Seringapatam on one occasion, perhaps out of curiosity. Looking inside the "sanctum sanctorum," he saw something shining brightly on the forehead of the idol.

"What light is this that sends out rays like those of the mid-day sun?," he wondered. His curiosity was set at rest only when the local people told him that it was not a light.

It was a diamond; it has been there in the temple from time immemorial, he was told.

"So dazzling a stone!" the soldier thought, as he returned to his camp. Sleep deserted him that night. His thoughts went back to the diamond. He visited the temple again the next day.

In a few days, he became a regular visitor to the temple until at last the local people thought that the Hindu god had won over this Christian foreigner. To them, the change of heart was apparent.

The clever soldier made capital of the gullibility of the local people. He feigned piety and devotion. He paid less attention to his dress in order to look other-worldly.

He even got Haider's permission to stay in a part of the temple itself! He came to be known as a saint!

---

duration of life, there will be decay of strength. It will lead to perversity of colour, which will produce diseases.

* * *

This will give birth to repentance, leading ultimately to consciousness of God, and revival of virtue."

G. R. Josyer.

(To be continued.)

Appearances are deceptive very often, the people learnt shortly after.

The French officer was waiting for an opportunity to rob the idol. One night he escaped from the temple with the diamond. He made his way to Madras as speedily as possible.

The English had their factory at Madras. He reached the place but did not reveal his identity. He knew that the English hated the French; they were then fighting to perpetuate their power in India.

The French soldier therefore went to the harbour at Madras and met a captain of an English ship privately. Selling him the diamond for about Rs. 35,000 the Frenchman managed to get back to his motherland in course of time.

However much he tried, Haider Ali did not succeed in getting this thieving soldier into his hands to teach him a lesson in honesty.

The captain reached London after some months, taking care to see that nobody knew of his prized possession. The suspense ended only when he met a prosperous diamond merchant and disposed of the diamond for about two lakhs of rupees.

The diamond, however, did not stay in one hand for any length of time. It changed hands several times until at last it reached the safe of the biggest diamond merchant in Amsterdam, the world's chief market for diamonds.

The diamond had never been re-cut or polished after it left Seringapatam. But it was marvellously bright and brilliant, so that the expert diamond-cutters of Amsterdam were dumb-founded at the workmanship of the early cutters.

Catherine II was ruling Russia then. The powerful Grand Duke Orloff had fallen into disfavour and lost his power and influence. The Queen even refused to see him.

The Prince therefore, left Russia, and undertook a tour in order to forget his troubles. He reached Amsterdam in the course of his travels.

The diamond merchant took the opportunity of meeting the wealthy Russian Prince. The Prince was taken aback when he saw the dazzling Indian diamond. He had never seen so brilliant a gem all his life, though he was a wealthy prince!

"The Queen loves jewels, and I may succeed in touching her heart if I present her with this magnificent diamond", Orloff thought. He therefore purchased the diamond for about Rs. 14 lakhs and returned to Russia.

Things happened as planned by Orloff. Catherine was pleased when she saw this slightly yellow diamond: she had not seen a diamond with such a tinge before.

She not only gave the Prince his previous status, but in addition to that, she named the diamond "Orloff", after him.

After the famous Red Revolution, monarchy ceased to exist in Russia. The Orloff diamond has since been preserved in the Kremlin where it can be seen to this day.

Weighing 194 carats, this is the only Indian diamond in foreign hands that still remains as it was polished in India by Indians! This is the diamond for which the biggest cash price has been paid!

K. S. R.

* * *

It ought to be called the "Ranganath" Diamond.

Will M. Kruschenev return it and cement Indo-Russian Friendship? It would be worth Mr. Chief Minister Nijalingappa's while to take a trip to Leningrad and bring it! Ed.

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X-M A S

by

Dr. SUMITRA DODDANA GOWD, PH.D M.Ed.
Bangalore.

(Continued from last issue.)

Jesus was born at Bethlehem, the City of David, a few miles away from Jerusalem. Mary, the mother of Jesus, brought forth her first born son and wrapped him in swaddling clothes and laid him in a manger, as there was no room for them in the inn. The same night the Angels revealed the news of the birth, to the shepherds watching their sheep in the fields, and the angels sang the first nowell saying "Glory to God in the highest, peace on earth and goodwill towards men". In contrast to this, the joyous news was given to the world by the appearance of a new star in the skies. Some three wise men of the East following the Star went to Jerusalem and then to Bethlehem, where they found the young child with his parents. After eight days He was named 'Jesus', which was given by the angel before He was conceived in the womb.

This then, is the Christmas sign—a babe in swaddling clothes in a manger, surrounded by his parents, shepherds and the wise men and the star that guided them to Bethlehem. This is the highest and the most beautiful revelation of God. This is the best and the latest incarnation of God in the history of religions.

The revelation of God and His dealings with men depends upon the understanding powers of men. He appears in different forms and shapes as the occasions require and then disappears after the event. He appears in dreams and in visions. St. Paul writing to Hebrews says thus:—"God who at sundry times and in diverse manners spoke in the time past and to the fathers by the Prophets hath in these days spoken unto us by His son Jesus Christ."

The beauty and wonder of Christmas, in a word, is that the Infinite God who created the Universe by a word of mouth, took upon himself voluntarily very finite human form, with limitations of time and space, instincts, sufferings, etc., starting from birth as a babe in a manger for the full period of adult life of nearly 34 years without yielding to any temptations or sin. It is easy for me, a poor man or for any other poor man to occupy a big position or place without any uneasiness. But the case is quite otherwise when the situation is reversed. It was only God who could divest himself of His position as creator and preserver of the Universe and take upon Himself the form and limitations of a child and of a man.

St. Paul says:—"Let this mind be in you which was also in Christ Jesus, who being in the form of God, thought it not robbery to be equal with God, but made himself of no reputation and took upon him the form of a servant and was made in the likeness of men and being found in the fashion as a man he humbled himself and became obedient unto death, even the death of the Cross. Therefore God also hath highly exalted him and given him a name, that at the name of Jesus, every knee should bow of things in heaven and things in earth and under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God, the Father."

The sacrifice and love that God has shown in His incarnation in Jesus, the Immanuel, is boundless, "higher than the heights above and deeper than the depths beneath." And it can only be made by God alone and none else. "God so loved the World that He gave His only begotten son that who-so-ever believeth in Him should not perish but have everlasting life."

St. Paul has given another sweet and lovely name to Jesus, that is, Love or Charity as described by him in his letter to Corinthians

Nobody has revealed the love of God as much as Jesus Christ, by his life and work– miracles, Sermon on the Mount, Parables like the Prodigal son and the good samaritan, washing the feet of the disciples, the last supper, His death on the Cross.

At the last supper He said thus ;— "With desire I have desired to eat this passover with you. For I say unto you I will not any more eat thereof, until it be fulfilled in the Kingdom of God." He took bread, blessed it, and broke it and gave it to them saying "Take, eat it. This is my body which is given for you, Do this, in rememberance of me." Likewise He took the cup of wine and gave it to them saying "Drink ye all of it. For this is the blood of the New Testament which is shed for many for the remission of sins." Each time, when in memory of Him, we take part in this we sing gratefully, triumphantly the hymn :—

"Were the whole realm of nature mine, that were an offering far too small: Love so amazing, so divine, Demands my soul, my life, my all."

Just before the last supper He washed the feet of the disciples and He said before He sat down, "If I then your Lord and Master have washed your feet, ye also ought to wash one anothher's feet. For I have given you an example that you should do as I have done to you." "By this, all men shall know that you are my disciples if you love one another." Surely love was born at Chrisrmas and has come down at Christmas.

It appears to me as if God said in his infinite wisdom, if I am to save the world from destruction ftom evil, I will go to them and meet them in their own plane, live with them like any one of them even in poverty and want, show them, "the way, the truth and the life". and make my holy spirit available to them at all times to guide them in the way. He has gone very far in this project of His and has made covenant called the New Testament and sealed it by His own blood. So in this incarnation, God has planned to be with us, readily available to give help to the needy and the poor. Secondly, He is with us now. Though His birth is a historical fact, He is not a God of the past. Though Christmas includes and implies His second coming to judge the world at the end of the world, He is not the God of the future. Essentially He is a God of "the living present" Then again He is not confined to any particular place or material. We are not to undertake laborious pilgrimages to various sacred places, or rivers or temples to obtain His blessings, remission of sins or His vision. He is with us always and everywhere around us and truly even within us, especially when we are poor and suffering, needy and helpless. The wise men did not find Him in Herod's Palace at Jerusalem but in the manger outside Bethlehem. "In as much as you have done it to one of the least of these my brethren, ye have done it unto me", was his verdict. The sceptic here gets answer to the question why we should be happy amidst want, suffering, and oppression: because He is born to be with us the poor and suffering, and has only swaddling clothes and He is laid in a manger outside the inn.

(To be continued)

ಯಜುರುಪಾಕರ್ಮ	೦–೪–೦.
ಯಜುಸ್ಸಂಧ್ಯಾವಂದನೆ	೦–೪–೦.
ವಿಶಿಷ್ಟಾದ್ವೈತಸಾರ	
"ಚಿಕ್ಕದೇವರಾಜಬಿನ್ನಪಂ" ದಿವ್ಯಗ್ರಂಥದಮೇಲಿನ ಉಪನ್ಯಾಸಮಾಲೆ.	೧—೪—೦.
Life of Saint Anantarya. in English and Hindi,	1—0—0.

The Rationalist

SANSKRIT WISDOM

KALIYUGA (Contd.)

At the end of Kali Yuga, a great drought takes place which lasts a hundred years, and on account of dearth of food all beings become languid and exanimate and at last entirely die. The seven rays of the sun drink up all the waters of the earth, and make it shrivel. Thus fed the seven rays dilate into seven suns whose radiance glows above, below, and on every side, and sets the three worlds on fire. A vast whirlpool of eddying flames encompasses the three worlds and converts them into blazing pans.

* * *

Having consumed the whole universe, Rudra, the God of destruction, breathes forth heavy clouds, resembling huge elephants, which overspread the sky, roaring and darting lightnings. Some are as white as the water lily, some are dusky like smoke; some are yellow; some are of a dun colour like that of an ass; some like ashes, some are deep blue like the lapis lazuli, some azure like saphire, some are white as the conch or the jasmine; some are black like collyrium, some are like the lady-bird, some are of the fierceness of red-arsenic, and some are like the wing of the painted joy.

* * *

Huge in size and loud in thunder, they fill space. Showering down torrents of water, those clouds quench the dreadful fires involving the three worlds, and then they rain incessantly for a hundred years and deluge the whole universe, which remains enshrounded in darkness.

The breath of God becomes a strong wind and blows for a hundred years, until all the clouds are dispersed, The wind too calms, and God goes into repose, and awakening resolves on a new Creation.

The knowledge of Arts comprised in Sanskrit numbered sixty-four. Many of them have been forgotten and are not in vogue to-day, rendering the nation all the poorer thereby.

The sixty-four arts are:

1. Singing.
2. Playing on various Musical instruments.
3. Dancing.
4. Acting, gesticulation, and mimicry.
5. Drawing, Painting, and caligraphy.
6. Painting designs on the body with musk-paste and other fragrant substances.
7. Preparing for worship with various designs in rice and flowers.
8. Preparing a bed of flowers.
9. Colouring the teeth and limbs, and articles of apprael.
10. Paving a floor with precious stones.
11. Preparing a bed.
12. Using a water-pot as a musical instrument, and treading on water.
13. Showing miracles of various kinds.
14. Preparing chaplets and wreaths of flowers.
15. Making ornaments of flowers for the ears, the braid etc.
16. Adorning the body with clothes and ornaments.
17. Painting ornamental figures on the ears.
18. Making perfumes and cosmetics.
19. Manufacturing ornaments of various designs.
20. Jugglery.
21. The Art of disguise.
22. Sleight of hand.
23. Culinary Art.
24. Making drinks and spirituous liquors.

25. Weaving and needle work.
26. Working puppets by strings.
27. Manufacture of musical instruments.
28. Solving riddles.
29. Capping verses.
30. Skill in pronouncing tongue-twisters.
31. Deciphering manuscripts.
32. Dramaturgy and story-writing.
33. Completing of incomplete verses.
34. Making ligatures, canes and arrows.
35. Spindle work.
36. Carpentry.
37. Architecture.
38. Testing valuable metals and precious stones.
39. Alchemy.
40. Colouring precious stones.
41. Knowledge of latent minerals.
42. Nursing and treating plants.
43. Setting game rams, cocks and quails to fight as sport.
44. Teaching parrots and other birds to imitate human speech.
45. Making an enemy quit his place by means of a charm.
46. Cleaning and dressing the hair.
47. Reading letters removed from one's sight, and divining the nature of substances held in another's closed palm.
48. Knowledge of books written in the language of barbarians.
49. Fluently talking in the different Indian dialects.
50. Reading good or bad omens.
51. Making diagrams etc., by means of letters arranged in different orders as mystical formulae to be worshipped, or worn as an amulet.
52. Splitting hard substances such as diamonds into two or more pieces of different shapes.
53. Reading the thoughts of others, and bringing them out in a verse.
54. Lexicography.
55. Knowledge of prosody.
56. Increasing the number of an object by various devices.
57. Playing tricks.
58. Showing off one's clothes as made of a superior texture than what they actually are.
59. Playing at dice.
60. Attracting remote objects.
61. Playing children's games.
62. The practice of charms.
63. Fore-knowledge of the party going to win in a debate.

And

64. Keeping goblins and vampires under one's control.

G. R. Josyer.

(To be continued.)

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THE GROPING SCIENTIST

Prof. J. B. S. Haldane, eminent biologist in the first of his Patel Memorial Lectures recently, discussed the question how life began in this planet, and whether men could create life.

He said; "The question whether very primitive kinds of organisation of material processes and objects were ever able to develop into the much more complex organisation which we call life, is not at present answerable with any certainty.

"I have recently discussed the matter in some detail, pointing out, in particular, scientific and mathematical questions which are answerable without too great a difficulty, and whose answer would at least tell for or against this theory."

"If it is rejected, two other hypotheses are compatible with the common ancestry of all living beings on this planet. One is that matter and life are both eternal, but life can only arise from life and the first living being reached from another star. The other, which Darwin suggested, is that life is due in a single creative act by a supernatural being, rather than many separate acts, as is the doctrine of many religions. I personally incline to the view that living beings arose in our earth by a natural process."

Prof. Haldane gave a striking elaboration of the theory of evolution. Speaking on the unity and diversity of life, he said, "Diversities are much less real than they seem at first sight". "First of all", he said, "the theory of evolution, in which I believe, is that although a cow and a cobra for example, look so different, they descended from common ancestors. In this particular case, we can go further and say that the common ancestor lived at about the time when the British coal seams were being formed.

"Although the evidence is by no means so strong, there is evidence that all living beings on our planet descended from the same original ancestor. I need not tell you that Indian thinkers in contrast to many but not all Europeans, have insisted on the kinship between men and animals and the presence of mind at least in some animals.

Prof. Haldane observed: "Mr. J. C. Bose's belief in the fundamental unity of plant and animal life has been fully vindicated."

He said: "As Prof. M. R. Sahni and others have pointed out, the animal Avatars of Vishnu give a rough idea of the most advanced vertebrates at various times in the past.

"Three hundred and fifty million years ago, the most complicated vertebrates were fish, two hundred and fifty million years ago reptiles, though the tortoises are well off the line of human ancestry. Sixty million years ago they were four-footed mammals, not so very unlike bears. Fifteen million years ago they had some human characteristics like Narasimha, and only a million years or so in the past they were a short, erect dwarf species, much more like men than any monkeys, but not quite human."

Prof. Haldane said: "Islamic and Christian scientists, who believed that the world had been created less than 10,000 years ago, naturally thought that each species was due to a separate act of creation. Ancient Indian thinkers put forward the notion of Parinama transformation but the modern idea of evolution is rather different from this.

"It was first seriously developed by Lamarck in France, but Darwin first persuaded the majority of biologists of the truth. Though Darwin gave a rational explanation of how it occurred, an explanation which I think is largely correct, one can accept evolution as a historical fact, without believing that natural selection was the main evolutionary agency.

"Similarly, one can believe that Ajatasatru defeated the Licchavis without believing either that he was helped by Devas and Asuras, or in Kosambi's recent Marxist explanation."

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